



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

BT
885
.C8

HARVARD DIVINITY SCHOOL
ANDOVER-HARVARD THEOLOGICAL
LIBRARY



From the collection
of the
UNIVERSALIST HISTORICAL
SOCIETY







.

12. 10. 5.

THE
SECOND COMING OF CHRIST,
AND THE
RESURRECTION.

SHOWING BY AN APPEAL TO THE BIBLE AS IT READS,
ASIDE FROM ALL HUMAN CREEDS AND COMMENTARIES,
THE OPINIONS OF ALL SECTS OF RELIGIONISTS ON THIS
VASTLY INTERESTING SUBJECT, TO BE MERELY HUMAN
OPINIONS, AND WHOLLY IRRECONCILABLE WITH THE WORD
OF GOD.

BY EPHRAIM CURRIER.

“To the law and to the testimony: if they speak not
according to this word, it is because there is no light in
them.”

SKOWHEGAN.
M. LITTLEFIELD—PRINTER.

1841.

157
885
.C8

Entered according to Act of Congress, in the year 1841,
By EPHRAIM CURRIER,
in the Clerk's Office of the District Court of MAINE.

March, 1877.
Gift of
Mrs. Thos. W. Whittmore.

2660
79

TO THE READER.

In the following pages, the writer has consulted the Bible itself for his guide, and this must be his apology for departing from all other religious systems now in existence of which he has any knowledge. There has been a deeper interest felt by the community, for some time past, upon the important subject of the second coming of Christ, I believe, than there has been before for many centuries. I have long been satisfied that the whole world was in darkness upon the subject of the coming of Christ and the resurrection. But by a careful study of the Bible as a whole, and comparing different passages together, without regard to any human opinions, every difficulty has been removed; and thus the Bible has been made to me a new book, and every cloud of darkness upon this subject has vanished away. In hopes that others may be led into the same views and feelings with myself, I have published the following sheets. All I ask of the community is, that they will give my views an impartial investigation, and if they are agreeable to the word of God, embrace them, if not reject them. One thing in particular I have to request of the clergy, as well as of all others, and that is, not to pass by the work now offered for their consideration, without notice; but let it be closely scrutinized, and if it cannot be refuted in a spirit of fairness, and in a satisfactory manner, to admit that it is truth. But if, on the other hand, any man can show in a satisfactory manner that my views are unscriptural, *let him do it, and the sooner the better.* When this is done, I pledge myself frankly and unreservedly to acknowledge my errors. But long cherished opinions, as

all history not found in the word of God, must be left entirely out of the question. I have nothing to expect from the sympathies of any sect of religionists now in existence, for I know well that all their strength will be arrayed against me. But from candid and sober argument, I have nothing to fear. If my sentiments are unscriptural, it is a pity if it cannot be shown in a spirit of fairness and good feeling.

THE SECOND COMING OF CHRIST, AND THE RESURRECTION.

The coming of Christ in the clouds of Heaven, attended by his Holy Angels, to gather together his chosen people out of all countries, whither they had been scattered, is an event which holds the most conspicuous place in the Scriptures, both of the old and new Testaments. As said the inspired writer, "This is the day which the Lord hath made, we will rejoice and be glad in it." The time of the second coming of Christ, is spoken of in Scripture by various terms—such as the great and dreadful day of the Lord, day of God, coming of the Lord, resurrection at the last day, &c. All the passages in the Bible, where these and other like terms are used, are understood to mean one and the same thing, by all denominations of Christians, who hold to the doctrine of endless misery. But they believe that this event is yet future, and at the second advent of the Messiah, all the dead of all nations and people, from Adam up to that time, shall be raised, and that all who shall then be alive on the earth, shall be changed to immortality,—and that mortals shall no longer inhabit the world. This hypothesis, although it has been so long believed by the learned and the great, I believe is not what the scriptures teach concerning this all important subject. The Universalists, and perhaps the Unitarians, dissent in part from the Unitarians upon the subject of the second coming. They hold that he came in one sense,—that is, that he came to overthrow the Jewish nation, to put an end to their civil polity, &c. But they deny that the scriptures concerning the resurrection of the house of Israel, was fulfilled

at the same time. Now this view of the subject may agree better with the words of Christ, that his coming should be before that generation should pass away,—but all things considered, it is more consistent than the views of the Orthodox. For wherever we read in the epistles about the resurrection, it was to be at the coming of Christ. It was also to be, while some who were then living should remain. Much is said at the present day by the Universalists, about the *third* or *final* coming of Christ. That is, his coming to raise the dead. And this coming, they say, is yet future. But they do not inform us when this time is to be. Among the passages which they say speak of the third or final coming, is I Corinthians xv. and I Thessalonians, iv. But if we carefully compare these two chapters with Mathew xxiv, Mark xiii, and Luke xxi, we shall see that the apostle Paul derived his authority from the words of Christ to his disciples on the Mount of Olives, a short time before his crucifixion.— But more of this hereafter. Paul in his epistle to the Hebrews ix, 28, says, “Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time, without sin unto salvation.” No one would contend that the coming of Christ in this passage, is not the same as in the passages which the Universalists term the third or final coming. And yet the apostle calls it his second appearing. We read in numerous places in the old Testament prophecies concerning the house of Israel being gathered together in the latter days. That the house of Israel and the house of Judah should be united, and brought into their own land, or land of Israel. This time, I understand to be at the time of the coming of Christ at the end of the world, as *it is called in scripture*; or in other words, at the *destruction of Jerusalem*. Many admit, and earnestly contend, *that the end of the world, as understood by the Jews, has*

long been past. But when they speak or write of the last day, they speak of it as yet future. Now who does not know that the end of the world must be the last day.— Ask any child three years old, of common understanding, if the last day means the end of the world, and you will have a direct and true answer. But it is contended that the end of the world, means the end of the Jewish age. Very well—so does the last day mean the end of the Jewish age. One is no more future than the other. With respect to the common belief, that the Jews are to be gathered together in this world, the following brief extract will give the views of all, the learned and unlearned, as far as I have been able to learn their opinions. “Moses having foreseen, by the inspiration of God, the destruction that should come upon the people, gave them seasonable warning,” Deut. iv, 28. In this admonition, the sins which caused this calamity, together with their dispersion, are clearly pointed out; and as the same chapter also promises their restoration in the latter days, great search has been made for them throughout the habitable globe, but no traces of them have yet been found. The world may continue to search for them until time shall be no longer, but they are not to be found. Christ, their great shepherd and king, gathered them together at his second coming, nearly eighteen hundred years ago, into the land of Israel, the heavenly Jerusalem, and there and nowhere else are they to be found. I wish the reader to follow me while I examine a few passages that speak of the last days. It will be seen that the last days, at least as far as the house of Israel is concerned, was at, and near the time of the close of their dispensation. I shall begin with the 49th chapter of Genesis, verse 1. “And Jacob called unto his sons, and said, gather yourselves together, that I may tell you that which shall befall you in the last days.” The aged patriarch then goes on to

inform them what shall befall each of them. And respecting Judah, he says, verse 10, "The sceptre shall not depart from Judah, nor a law-giver from between his feet, until Shilah come; and unto him shall the gathering of the people be." This was a very plain prophecy of the coming of Christ at the last day, to gather the Jews into the heavenly Jerusalem. And we have the solemn words of Christ to his disciples, that this should come to pass before the generation in which he lived should pass away. At the day of Pentecost, when the apostles were filled with the Holy Ghost, and began to speak with other tongues; some mocked, and accused them with being filled with new wine. But Peter, standing up with the eleven, lift up his voice and said unto them, "Ye men of Judea, and all that dwell at Jerusalem, be this known unto you, and harken to my words: For these are not drunken as ye suppose, seeing it is but the third hour of the day. But this is that which was spoken by the prophet Joel; and it shall come to pass in the last days, (saith God,) I will pour out of my spirit upon all flesh: and your sons and your daughters shall prophecy, and your young men shall see visions, and your old men shall dream dreams. And on my servants and on my handmaidens I will pour out in those days, of my spirit, and they shall prophecy. And I will shew wonders in the Heavens above, and signs in the earth beneath; blood, and fire, and vapour of smoke. The sun shall be turned into darkness, and the moon into blood before that great and notable day of the Lord come." Acts, xi, 14—20. This shows that the day of Pentecost was in the *last days*.—Hebrews 1, 1, 2. God, who at sundry times, and in divers manner, spake in time past unto the fathers by the prophets, hath in these *last days*, spoken to us by his son, James v, 3. "Ye have heaped treasures together for the *last days*." No one, certainly, who reads this 5th

chapter of James, can fail to see that the author's meaning was that the coming of Christ was then near at hand; when the treasure which they had been heaping together, should be destroyed in the overflowing scourge which was soon to come upon them. And at the 8th verse he says, "the coming of the Lord draweth nigh." And so in all other passages speaking of the last days, where the Jews were concerned, it must be understood to mean the last days of their dispensation. I will mention a few passages where the resurrection is spoken of in connection with the last days, or last, or latter day. Job xix, 25. "I know that my Redeemer liveth, and that I shall stand at the *latter day* upon the earth." Isaiah ii, 2. "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it." Daniel xii, 13. "But go thou thy way until the end be: for thou shalt rest and stand in thy lot at the end of the days." Hosea iii, 5. Afterwards shall the children of Israel return, and seek the Lord their God, and David their King; and shall fear the Lord and his goodness in the *latter days*." John vi, 44. "No man can come unto me except the father, which hath sent me, draw him; and I will raise him up at the *last day*." John xv, 24. "Martha saith unto him, I know that he shall rise again in resurrection at the *last day*." The above passages show conclusively that the resurrection was at the last day. And I repeat that the end of the world was the last day, be that time when it would. But the evidence upon this point does not stop here. If any thing can be proved by the word of God, I pledge myself to prove beyond a reasonable doubt, that the resurrection of the Jews and all Christian believers, was at the time of the destruction of Jerusalem by the Romans. And I do not know as there is any doubt but

that all the dead, of all nations, heathens as well as Jews, were raised. But it is certain that the just were to be raised before the unjust. And it appears pretty plain to my mind, the elect were gathered together at the coming of Christ with his angels in the clouds of heaven, at the time of the destruction of the Temple. But the unjust were not raised until the Jews, who were the enemies of Christ, were wholly destroyed. This, I believe, was Paul's meaning, when he says, speaking of the resurrection, "afterwards they which are Christ's at his coming, [the righteous.] Then cometh the end, [end of the world or Jewish dispensation,] when he shall have delivered up the kingdom to God, even the father; when he shall have put down all rule, and all authority and power. For he must reign [as king of the Jews] till he hath put all enemies under his feet. A query arises here, who were the enemies of Christ? The following in Luke xix, 11—27, is the best explanation that can be given. "And as they heard these things, he added, and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear. He said, therefore, a certain nobleman went into a far-country to receive for himself a kingdom, and to return. And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come. But his citizens hated him, and sent a message after him, saying, We will not have this *man* to reign over us. And it came to pass, that when he was returned, having received the kingdom, that he commanded these servants to be called unto him to whom he had given the money, that he might know how much every man had gained by trading. Then came the first saying, Lord, thy pound hath gained ten pounds. And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities. And the second came,

saying, Lord, thy pound hath gained five pounds. And he said likewise to him, Be thou also over five cities.— And another came, saying, Lord, behold, *here is thy pound*, which I have kept laid up in a napkin: For I feared thee, because thou art an austere man; thou takest up that thou layedst not down, and reapest that thou didst not sow. And he said unto him, Out of thine own mouth will I judge thee, *thou wicked servant*. Thou knowest that I was an austere man, taking up that I laid not down, and reaping that I did not sow: Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury? And he said unto them that stood by, Take from him the pound and give it to him that hath ten pounds. (And they said unto him, Lord, he hath ten pounds.) For I say unto you, That unto every one that hath, shall be given; and from him that hath not, even that he hath shall be taken away from him. But those mine enemies, which would not that I should reign over them, bring hither and slay *them before me*." "For he must reign, till he hath put all enemies under his feet." Here we must look to other passages, to learn the apostle's meaning. Psalm *xlvi*, 3. "He shall subdue the people under us, and the nations under our feet." Psalm *cx*, 1, 2. "The Lord said unto my Lord, sit thou at my right hand, until I make thine enemies thy footstool. The Lord shall send the rod of thy strength out of Zion; rule thou in the midst of thine enemies." By the above, and many like passages, it is clearly to be seen that when the Saviour ascended to his Father, he was to remain at the right hand of God, till his enemies should be made his footstool. These enemies I understand to mean the Jews. When we read in Luke *xix*, 27th, 'But those mine *enemies* that would not that I should rule over them, bring them hither, and slay *them before me*;' we understand it to mean his cruel per-

secutors, the Jews ; who rejected him and his doctrines, and finally put him to death. But he rose from the tomb, ascended to his father, to receive for himself a kingdom, and to return. And it was at his second appearing, while some who were then living should remain, that he received his disciples unto himself, with all true believers, and took vengeance on his enemies, the Jews. Then it was that the Jews were to be punished with everlasting destruction from the presence of the Lord ; and then it was that the righteous were to enter into that rest prepared for the children of God. But at the end of the world, or Jewish dispensation, when the unbelieving Jews were punished according to their sins, those who had not perished by the sword or famine, were driven from their country, and were no longer to be God's servants, or holy people ; then according to the scriptures, was the whole house of Israel brought up out of their graves, brought into the land of Israel, death, the last enemy, destroyed, and the reign of Christ, as king of the Jews ended. And all this, as I contend, transpired within forty years at most from the time that our Saviour ascended to the right hand of his father ; 'from henceforth expecting till his enemies were made his footstool.' It is contended that the spiritual reign of Christ is in this world. And that it commenced when I believe it commenced, when the Mosaic age closed. But, I ask, have the prophecies that speak of the glorious reign of Christ been fulfilled, from that time to the present, in this world? Certainly they have not! The following extract from a discourse written by a Universalist, will show, I suppose, what that denomination of Christians in general believe upon the subject of the destruction of Jerusalem, giving reasons why that event is so often mentioned in the New Testament.

"An important consequence following the destruction of Jerusalem, was the abolition of the old or Mosaic dis-

dispensation, and the establishment of the gospel, or new dispensation; which is another reason why the New Testament writers should frequently allude to this event. It is a fact of considerable moment, and one which should be kept in mind in reading the Scriptures, that the reign of Christ, or the gospel dispensation commenced, not with his birth, nor when he entered upon his public ministry, but when the Mosaic age closed and the law dispensation was abolished; and this did not take place until the destruction of the city and temple, and the consequent breaking up of the daily sacrifice and ceremonial worship.— Then the christian age was to open, then Christ came in his kingdom, and the gospel was to be established in the earth. Now, an event which was to be followed with consequences so important to his followers, and of such immense interest to the world, would most assuredly occupy many of their thoughts, and it is almost a matter of necessity that they should speak of it and write of it frequently.”

Now I agree with this writer, that the reign of Christ, (that is, his spiritual reign,) “commenced, not with his birth, nor when he entered upon his public ministry, but when the Mosaic age closed, and the law dispensation was abolished; and this did not take place until the destruction of the city and temple, and the consequent breaking up of the daily sacrifice and ceremonial worship.” So far my views agree perfectly with his. But the writer continues; “then the christian age was to open, then Christ was to come in his kingdom, and the gospel was to be established in the earth.” When the writer says, “the gospel was to be established in the earth,” he means, I suppose, that the gospel was then established in this world. To this I cannot subscribe. I cannot believe that the pure gospel of God our Saviour, was established in this earth from and after the time of the destruction of Jerusalem. For the scriptures, as well as all

history, and our own sense and experience, teaches precisely the reverse of this. "And Jesus came and spake unto them, saying, all power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world." Matthew xxviii, 18—20. Let us not mistake what is here to be understood by 'end of the world.' Remember it means the Jewish world, when Christ was to come in the glory of his Father, to reward every man according to his works. Consequently his promise to be with them in this world, extended no farther. And indeed it was necessary that he should be with them, while they were preaching the gospel, in order to confirm their testimony by the power to work miracles. But he not only promised to be with them until the end of the world, but also that he would then come again and receive them unto himself. John xiv, 1—3. "Let not your heart be troubled; ye believe in God, believe also in me. In my father's house are many mansions: if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you I will come again, and receive you unto myself; that where I am, there ye may be also." Now no man can show that this coming was any other than his coming at the end of the world. And if at that time he took his disciples unto himself, with all other believers; who was there left to preach the gospel here on earth? I know that there has been preaching enough, from that day to this. But it is as far from being gospel, as darkness is from light. Our Saviour informed his disciples, that before his coming there would be false Christs, and that by this they might know when the time approached. And so we read it turned out. I John, ii, 18. "*Little children, it is the last time: and as ye have*

heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time." By this and other like passages, we see that the antichristian doctrines, which have overspread the earth, from that day to this, had begun to be promulgated before the resurrection of the house of Israel;—and the apostles knew by this that the coming of their Lord was near at hand. But in this they greatly rejoice, because this event was to be followed by an eternal jubilee to the elect in all countries, wherever scattered abroad. Then was the dead in Christ to be raised, and the living that remained were to be caught up together with them in the clouds, to meet the Lord in the air; and to be ever with the Lord. Undoubtedly they kept these words of the Lord constantly in mind; 'and when these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh.' But I wish to give my reasons more fully for dissenting from others in regard to the Jews being once more gathered together in this world. For, as I suppose, I am entirely alone in this sentiment, I wish the reader to understand my views perfectly on this subject. In the first place, at the time the land of Palestine was overrun by the Roman armies, and laid waste, Jerusalem, as well as other cities destroyed; all agree was the end of the Jewish world, or age. Now I ask how could that time be the end of the age, if they are yet to be gathered together, as God's holy people; their city and temple to be rebuilt, and be wholly reinstated in the land of their fathers, to enjoy all the favors and blessings which they enjoyed in the days of David and Solomon? Surely if all this is yet to take place in this world, the time we speak of, was no more than the end of the age, then their captivity in Babylon was the end of the age. If they are ever to be restored to the divine favor as formerly, in their mortal state, what sense is there in *talking about their dispensation being closed?* But if,

at that time their covenant was broken, that they then ceased to be God's holy people; then it follows that their restoration must be in the heavenly country, called in scripture the land of Israel; of which the land of Judea, into which Joshua led the tribes of Israel was a type.— Moses commanded the children of Israel to remember the Lord that brought them up out of the land of Egypt. And it was constantly enjoined upon them not to forget this great and glorious event, but to tell it to their children, and to their children's children to the latest generation. But this event, glorious as it was, was to be lost sight of, when they should be gathered together, into what is called their own land. See Jeremiah, xxiii, 5--8. "Behold the days come, saith the Lord, that I will raise unto David a righteous branch, and a king shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, the Lord our Righteousness. Therefore, behold the days come, saith the Lord, that they shall no more say, The Lord liveth, which brought up the children of Israel out of the land of Egypt; But the Lord liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land." Will any one pretend that this is yet to be fulfilled in this world? Does any one suppose that all the wonders which God performed by the hand of Moses and Joshua, are yet in this world to be so greatly eclipsed, that the Jews shall no more say, 'the Lord liveth, which brought up the children of Israel out of the land of Egypt; but the Lord liveth, which brought up, and which led the seed of the house of Israel out of the north country, and from all countries whither the Lord had driven them?' I hardly think it possible. And yet it is

uniformly contended, that all such prophecies are to be fulfilled in this world. The religious world has long been looking for this event to take place, and not many months since, I have heard well informed men say, that if they lived ten years, they expected to see the day when these prophecies shall be fulfilled. But if I do not greatly misunderstand the scriptures, it never will be seen by any body, for they have long ago been fulfilled. And in a very different way from what is generally believed that they are to be fulfilled. Last of all, while upon this particular subject, I would call the attention of the reader to the vision of the Prophet Ezekiel, beginning at the fortieth chapter to the end of the book. In order to show how theologians have been puzzled to understand this vision, I will give the words of a celebrated divine upon the subject. Speaking of the fortieth chapter of Ezekiel, he says, "In this and the following chapters, to the end of the book, Ezekiel relates a vision which he saw fourteen years after the taking of Jerusalem; wherein are described the temple, and the service which was to be performed in it; the division of the land of Canaan to the twelve tribes of Israel, together with the plan of a new city. Some apply this prophecy to the temple that was rebuilt after the captivity, and to the state of the Jews at that time. But considering that the second temple was not rebuilt as Ezekiel here represents: that the twelve tribes did not return into their own country; that the land of Canaan was not divided unto them; that Jerusalem was not rebuilt according to the plan laid down by Ezekiel; considering further, that there were laws mentioned in these chapters, which were never observed by the Jews since their return, and promises which have never been fulfilled; others are of opinion that this vision should be explained in a spiritual sense, and understand it of the Christian church. Some think it represent

what would have happened if the twelve tribes had been converted and turned unto God. Lastly, there are others of opinion that these predictions relate to the restoration of the Jewish nation in the latter times, when they shall be converted. As all these explanations are attended with difficulties, it would be hard to determine the sense of these chapters with certainty, and to make any particular reflections on them. Here we see the different conjectures upon the meaning of this vision of the Prophet's, but none, I suppose, thought of its having been fulfilled under the new covenant, at the second coming of Christ. Let any one turn to the twenty-first and twenty-second chapters of Revelation, and compare them with these chapters in Ezekiel, and he will see at once that both mean one thing. Rev. xxi, begins thus: "And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away, and there was no more sea." This is what the Saviour said when he spake of his coming in the glory of his father, with his angels. "Heaven and earth shall pass away." Verse 2. "And I, John, saw the holy city, new Jerusalem, coming down from God out of heaven." Let any one read the Prophet's description of this city, and he will find that it very strikingly agrees with the one described in Ezekiel's vision. And why should not both be understood to mean one thing? John, in his vision, saw the holy city, new Jerusalem.—Ezekiel says, "In the visions of God brought he me into the land of Israel." Both mean the same thing, as I understand it. The twelve gates, bearing the names of the twelve tribes of the children of Israel, is the same in both, and undoubtedly they had a view of the same heavenly city. The 12th verse of the 47th chapter of Ezekiel, reads thus: "And by the river, on the bank thereof, on this side and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof

be consumed: it shall bring forth new fruit according to his months, because their waters they issued out of the sanctuary; and the fruit thereof shall be for meat, and the leaf thereof for medicine." Now let us for a moment compare this with Rev. xxii, 2: "In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielding her fruit every month: and the leaves of the tree were for the healing of the nations." In these two chapters of Rev., and in the above named chapter of Ezekiel, we have a very comprehensive description of the heavenly Canaan. But that which does incalculable injury in regard to a correct understanding of these things, is, our blind spiritual guides will have every thing understood in a figurative sense. Such a future state as they would have us hope for, even if we were sure of being saved, is little, if any, better than none. For instance, when we come across a passage like this—"And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them;" we are gravely asked if we believe we shall eat and drink in the immortal state? Certainly we read that our Saviour eat and drank with his disciples after his resurrection from the dead. And before his crucifixion, he said to his disciples, "Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God." And again—"Then shall the virgin rejoice in the dance, both young men and old together; for I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow." It would be difficult to make some pious people believe, that such passages as these are to have their fulfillment in heaven; yet if I understand the scriptures, it is even so. "And as he came and drew nigh to the house, he heard music and dancing." "Praise him with the timbrel a

dance; praise him with stringed instruments and organs." Such devotion as this would not very well accord with the notions which religious people have of piety at the present day. When Joshua led the twelve tribes of Israel into the land of Canaan, the land was divided among them for an inheritance. So according to Ezekiel's vision, when Jesus, at his second coming to gather his people together, and lead them into the heavenly Canaan, the land was to be divided among them in like manner. Certainly if they had spiritual bodies, according to the testimony of the apostle Paul, they must have an inheritance somewhere. As my views upon these things differ altogether from that of any body else, I deem it proper to speak of some considerations which first appeared to me as difficulties in the way, as it is generally understood.

[About the year 1824, some books from Universalist authors, fell in my way, which I read with much pleasure; and by comparing the sentiments therein contained, with the Bible, I was rejoiced to find that the sentiments of that sect appeared much more scriptural, as well as reasonable, than the sentiments of limitarians. This led me to study the Bible more, and with better care than formerly, and I soon became a confirmed Universalist. Thus I went on for several years, reading the Bible much, as well as every thing else that came in my way; until I was tolerably well acquainted with most of the books from Universalist authors in the land.

For more than sixteen years, I have had not a single doubt of the salvation of the whole human family. Yet there were some things which it appeared to me the Universalists had got wrong. Things, too, which are very important to a correct understanding of the word of God.

Where we read of the wicked being destroyed, as in Malachi iv, 1,—Matthew xiii, 38, &c., they are understood to mean that wickedness shall be destroyed. Now altho'

there are many passages that speak of the end of sin, I believe that the above named, and others like them, have not that meaning, and ought not to be so understood.—When we read passages like the following—“There is no peace, saith the Lord, unto the wicked.” Isaiah xlvi, 22. “But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. *There is no peace, saith my God, to the wicked.*” Isaiah lvii, 20, 21; we cannot suppose that nothing but wickedness is meant. But what is to be understood by the end, or destruction of the wicked generally is, that the Jews as a nation should be destroyed root and branch, for their wickedness. And I think that the sufferings which they were to endure in the latter days, as well as the blessings which the righteous were to enjoy, is constantly kept in view throughout the Bible. Again, in regard to the new covenant—according as it is understood by divines of all denominations. If that means the gospel dispensation in this world, it appeared to me that the prophecy had failed. It says, “all shall know the Lord from the least to the greatest.” This certainly has never been the case, and I believe never will be, in its full sense, in this world. But admitting that it refers to the time when satan is to be bound a thousand years, still there is a difficulty, for it appears that it was to be fulfilled when the old covenant was to vanish away. And all admit that that was at the destruction of Jerusalem. Another thing is, that the apostle Paul, speaking of the resurrection of the dead, speaks of it as an event which was soon to take place. I was talking with a very intelligent Universalist minister, in the year 1837, upon this subject. I told him I was satisfied that Paul did not expect it would be long before he should experience a resurrection. He replied, that he was of *the same opinion.* But the greatest difficulty at that time *with me, and I suppose with him,* was, the erroneous no-

tion that all who should be alive on the earth at the resurrection, should be changed to immortality in a moment, in the twinkling of an eye. Christ is said to be the first fruits of them that slept. And it appeared to me, that the gathering of the harvest ought to be in a seasonable time after the first fruits. Many other difficulties appeared in the way, according as these things were understood by the Universalists, as well as by others. In the fall of 1839, my mind was considerably awakened to a sense of these things; and on reading the old testament, it appeared to me as a new book. I enjoyed greater satisfaction in reading the scriptures than I ever did before; and it was my whole study by day and by night. I became at last satisfied, that in the passages which speak of Christ's kingdom, especially in the Psalms, Isaiah, and Ezekiel, that it must refer to the immortal state, and that it did not, as is generally supposed, refer to the gospel day in this world. In understanding it in this way, I could see but one difficulty, and that was the one noticed before, in regard to the living being changed at the resurrection. It is no where said in scripture that all the dead in every age should be raised at once, and therefore I did not consider the opinions of the multitude any obstacle in the way on that head. Thus I went on for sometime, until it occurred to my mind that the apostle, when he says, we shall not all sleep, but we shall all be changed, may not mean all mankind, but only such as were in Christ at his coming. And on reading over the epistles, I was satisfied that he seldom if ever used the word in any other sense, but always applies it to the elect—to believers who were not of the world, but such as Christ had chosen out of the world. From that time every difficulty vanished; *and a great many passages which before were very dark and difficult to be understood, are now among the most plain and easy.* The more I read the scriptures, the

more I became satisfied that they never had been, nor never could be, rightly understood according to the views of the Universalists, any more than that of the Orthodox. The doctrine of endless misery, although undoubtedly the *worst*, is not the *only* error which keeps the religious world chained in unchristian darkness. I have before stated what is well known to every one, that the limitarians of every sect, have always held that the coming of Christ to raise the dead, and to reward every man according to his works, as taught in the gospels, and in the epistles, is yet future. It is well known, also, that, connected with this event, is the sentiment that there will be a final separation of the righteous and wicked, that all who shall not have been born of the spirit, shall be banished from every hope of happiness, and doomed to suffer eternal pains. Until within about sixty years, very few have been bold enough to dissent from this awful doctrine. And when the Universalists came to dissent from it, they did not, as I think, take the right course. In regard to the coming of Christ, they could not believe that the Saviour meant all that he said, in an unqualified sense, and so went on to disconnect his coming with the resurrection of the dead. And so they have gone on to interpret a part of it in a figurative sense, until their blunders have grown into a system, which they are as loth to give up, as the Orthodox are to relinquish their errors. Knowing this, I foresaw there would be a difficulty, if I should attempt to make my views understood by the community. I tried to lead some of my friends into my views, but they all either took no notice of it, or treated it with a kind of levity, which greatly disheartened me, and convinced me that it would be in vain for me to say any more to them about it, thinking to get any assistance from them. But this only increased my anxiety to do something for what I believed to be the cause of truth.

But which way to go to work I could not tell. I was neither a preacher nor a writer. I knew that for any person's mere opinion to be noticed by the community, he must be eminent for learning and talents, and I could lay no claim to either. But at the same time, I knew that if I could get preachers and writers into a discussion upon the subject, and it could be treated with candor and fairness, the truth would be likely to be drawn out.— With this view, I wrote the following communication for the Gospel Banner, a Universalist paper, which thro' the liberality of its worthy and talented Editor, was published in the columns of that paper, April 25th, 1840.

THOUGHTS ON THE COMING OF CHRIST.

BR. DREW :—There is much said and written in these days, about the coming of Christ; or as it is called, his second coming. With the Bible for my only guide, I have come to a different conclusion, perhaps, from any other person on earth, whether learned or unlearned. If I do not greatly misunderstand the meaning of the scriptures, the great and dreadful day of the Lord, day of the Lord, &c., in the old Testament, and the coming of Christ, in the four gospels, and resurrection in the epistles, all refer to one time. That time I understand to be at the time of the destruction of Jerusalem, or soon after. I was brought to this conclusion by reading the old Testament prophecies. It should be noticed, that after speaking of the punishment of the house of Israel for their sins, and where the destruction of Jerusalem is meant, the promise of great blessings follow. It would be an endless task to quote all the passages to prove this, so large a part of the prophecies are to the purpose. The third chapter of Zephaniah may be taken as a sample of the whole. The first part of this chapter refers undoubtedly to the *sufferings to be endured at the end of the world, when the old covenant should be broken; and from the ninth*

verse it speaks of blessings to be enjoyed under the new covenant, where all shall know the Lord from the least to the greatest. In a word, that the blessings promised under the new covenant, should be understood to mean in the immortal state, and that it took place when the old covenant vanished away. It would require many pages to give my ideas in full upon this; but as I must not be tedious, I come to consider what I believe to be the only objection to this view of the subject. The apostle Paul, speaking of the resurrection of the dead, in the 15th chapter of 1 Corinthians, and 4th chapter of 1 Thessalonians, teaches that all will not sleep, but the living shall be changed. If this means that all who were to be alive on the earth, at the coming of Christ, then I should admit at once, that it could not be at the time I speak of. But if this can be rightly understood, this difficulty is removed at once, and this mountain becomes a plain. I will here give some reasons why I think the Universalists have not got the right view of this subject. They hold that the coming of Christ was in the generation in which he lived on earth, as foretold by him, and yet that the resurrection of the house of Israel has not yet taken place. Now I must be pardoned, when I say that I consider this quite as lame a shift as it is to contend that the generation in which the Saviour lived, has not yet passed away. Paul says, 1 Corinthians 15, 22. "As in Adam all die, even so in Christ shall all be made alive. But every man in his own order; Christ the first fruits; afterward they which are Christ's at his coming." Now I ask, is not the coming here spoken of, the same as that which the Saviour spake of, when he said they should see him coming in the clouds of heaven with power and great glory. "Then cometh the end," verse 24th. Is not this the same end as in Mark xiii, 7, and other places where the end of the Jewish dispensation is meant. Again: 1 Thessalonians iv, 15, and following. "For this we say unto you by

the word of the Lord, that we which are alive, and remain unto the coming of the Lord, shall not prevent them which are asleep." Here again, it appears to me that the same coming is meant. Now look at the first verse of the next chapter. "But of the time and the seasons, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night." Here it is evident he points them to what the Saviour said about his coming as a thief in the night, a circumstance of which they, nor no other christian church at that time could be ignorant.— Let us now attend carefully to what is written in the 16th verse of this 4th chapter. "And the dead in Christ shall rise first." And in 1 Corinthians, 23d verse, afterward they that are Christ's at his coming. It should be remembered that there is a difference between the resurrection of the just and the unjust. And have hope toward God, which they also allow, that there shall be a resurrection of the dead, both of the just and the unjust. Act xxiv, 15. "For thou shalt be recompensed at the resurrection of the just." Luke xiv, 14. I think also that the resurrection of the just is to be understood in the following passage. "But they which shall be accounted worthy to obtain that world, and the resurrection from the dead," &c. "Now the just shall live by faith." Hebrews x, 38. The reader is requested to turn to the 11th chapter of Hebrews, and read the whole chapter. Notice the 35th verse. "If by any means I might attain unto the resurrection of the dead." Phillippians iii, 11. In this passage I think that the resurrection of the just, was what the apostle was laboring to attain unto, for he himself taught that there would be a resurrection, both of the just and unjust. Before the crucifixion of our Saviour, as we find by reading the 17th chapter of John, the Saviour prayed for his disciples, in distinction from others. Verse 6th. "I have manifested thy name unto the men which

thou gavest me *out* of the world." Verse 9th. "I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine." Verse 20th. "Neither pray I for these alone, but for them also which shall believe on me through their word." After the resurrection of the Saviour, he commanded his apostles, saying, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptised shall be saved, but he that believeth not shall be damned. And these signs shall follow them that believe: in my name shall they cast out devils: they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick, and they shall recover. And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following."

Now was the power to work miracles given to all who embraced the christian religion indiscriminately, or only to the just: to them which were given to Christ out of the world, and such as should believe on him through their word. There is a passage in the epistle of St. James, that ought, I think, to decide this. "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. Confess your faults one with another, and pray for one another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much." James v, 14—16.* Read also

* The last clause of the 16th verse of this chapter, has been as wickedly perverted from its true meaning, perhaps as any passage in the whole Bible. It is a common thing for people, when at church conferences, when debating upon some missionary, or abolition scheme. gravely to set apart a day, or an hour, for prayer, as th

what follows to the end of the chapter. Now if all christians had power to work miracles, or to heal the sick, why were they told to call for the elders of the church? They themselves were believers in one sense of the word, or they would have had no confidence in the elders of the church. Elders of churches in those days, were doubtless just men. I will now mention some passages, which I think show that the living among the just, only, and not all the living were to be changed at the coming of the Lord. "And there was given me a reed like unto a rod; and the angel stood, saying, Rise, and measure the temple of God, and the alter, and them that worship therein. But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles; and the holy city shall they tread under foot forty and two months.' Revelation xi, 1, 2. I believe this temple to mean the just, who were all to experience a resurrection to immortality at the coming of the Lord: and the court without the temple to mean christians, who were to suffer persecution for a long time afterward. In proof of this, let us look at a few passages where the just are called the temple of the Lord. "And what agreement hath the temple of God with idols? for ye are the temple of the living God. 2 Corinthians vi, 16. "Know ye not that ye are the temple of God, and that the spirit of God dwelleth with you? 1 Corinthians iii, 16. "What! know ye not that your body is the temple of the Holy Ghost, which is in you, which ye have of God, and ye are not your own?"

most effectual way to accomplish their purpose. For, say they, the prayers of the righteous availeth much. And at protracted meetings, they will call on people to come forward to be prayed for. 'Do you not want God's people to pray for you? Do you not desire the prayers of the righteous? The prayers of the righteous availeth much. So the young converts, as they are called, when their blind guides have flattered them that they are in the

vi, 19. Many more passages might be named, but perhaps the above is sufficient. "Behold I shew you a mystery: *we* shall not all sleep, but *we* shall all be changed in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptable, and *we* shall be changed." I believe that the apostle, in this passage, as in many others, making use of the word *we*, alludes to the just, and no others. The following, I think, proves this.

"Do ye not know that the saints shall judge the world. Know ye not that *we* shall judge angels. And not only they, but ourselves also, which have the first fruits of the spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body. The epistles of St. Paul are full of expressions like these, and I believe it will be generally granted that he was speaking of the just, the elect, the righteous, and not of the whole body of christian believers. Another thing ought to be remembered, and that is, when he says *we* shall not all sleep; *we* which are alive and remain, &c. He speaks as if it was a thing that would take place while some of them should live, and not in 1843, or 2843, or any such vastly distant time. There is another thing that may perhaps be looked upon as an objection to these views, by some, and that is, that there has been no account of any thing of the kind. In regard to that, all the force that there can be in it, is, the living that were changed would be absent, their places would be missing, and that is all that could be known about it. They would be changed

ark of safety, and they have learned to say over a form of prayer, they will often say with an air of triumph, and self-complacency, the prayers of the righteous availeth much. But *we* all ought to know that there have been *no righteous*, in the scripture sense of the word, since the *days of the apostles*, and it is not exactly modest for any *one to claim to be such*.

in the twinkling of an eye, and could not be seen by mortals, other ways than by a miracle. Much scripture could be brought forward in proof of this, but whoever will read the 6th chapter of 2d Kings, 15th, 16, and 17th verses, will be satisfied. Now let us look carefully at the 5th chapter of Revelation, and see what is there taught concerning the resurrection of both the just and unjust. "And I saw in the right hand of him that sat on the throne a book written within, and on the back side, sealed with seven seals. And I saw a strong angel proclaiming with a loud voice, who is worthy to open the book, and to loose the seals thereof? And no man in heaven nor in earth, neither under the earth, was able to open the book, neither to look thereon." Here I think the prophet alludes to the dead which are compared to a book sealed with seven seals, which none but the Saviour of the world could open or even to look thereon. Verse 14th. "And I wept much, because no man was found worthy to open and to read the book, neither to look thereon.— And one of the elders said unto me, weep not; behold the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book, and to loose the seals thereof. And I beheld, and lo, in the midst of the throne and of the four beasts; and in the midst of the elders, stood a Lamb, as it had been slain, having seven horns and seven eyes, which are the seven spirits of God sent forth into all the earth. And he came and took the book out of the right hand of him that sat upon the throne.— And when he had taken the book, the four beasts and the four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odors, which are the prayers of the saints. And they *sung a new song*, saying, Thou art worthy to take the *book, and to open* the seals thereof; for thou wast slain, *and has redeemed us* to God by thy blood out of every *kindred, and tongue, and people, and nation; and has*

made us unto our God kings and priests; and we shall reign on the earth." Rev. v, 4—10. This is what I understand to be the resurrection of the just. They are made kings and priests to God out of every nation. Let us compare this with other passages. "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvellous light." 1st Pet. ii, 9. "And hath made us kings and priests unto God and his Father." Rev. i, 6. In these and other like passages, I think it must mean the just, and no others, are made kings and priests to God. Remember, the dead in Christ, [the just] shall rise first. Christ the first fruits, afterwards they that are Christ's at his coming. These which are said to be Christ's at his coming, I think are the just. Every man in his own order; Christ the first fruits; afterward they which are Christ's at his coming. Then cometh the end, &c. Christ the first in order; the just next in order; and at the end, and last in order the unjust. Now let us look at the last part of this 5th chapter of Revelation, beginning at the 11th verse, and see what is said further. This I understand to be at the resurrection of the unjust. "And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders! and the number of them was ten thousand times ten thousand, and thousands of thousands;—saying with a loud voice, worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, honor, glory and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever." This I sincerely believe, is what was to be fulfilled at the coming of Christ, in the clouds of heaven, with power and great glory. An

that it was in the life time of some, who were then living. And that some of his disciples, John if no other, was alive, at the coming of his Lord, and was one of the just, who were changed; all that historians have written concerning his death, to the contrary, notwithstanding.— This I believe to be the time alluded to in the following passages of scripture. Job xix, 25—27. Psalm cxviii, 23—26. Zachariah xii, 10. Luke xiii, 35. John xi, 24. Then also was fulfilled many passages in all the prophets, concerning the gathering together of the house of Israel; for the blessings to be enjoyed when the house of Israel and the house of Judah were to be joined in one, under the new covenant, was such as never was, nor never can be enjoyed in this life; for “flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.”

And now, in conclusion, I have only to say that should this be published in the Banner, I have no expectation that it will *soon* be favorably received by the public. I have already talked with several Universalist ministers about it, and the manner in which my ideas were treated by them, has convinced me that my views will find no favor, and perhaps myself be made a laughing stock all over the country. But these considerations will not deter me from bringing it before the public. And if the columns of the Banner should be denied me for this purpose, I shall not complain; but shall, if I live, make it known some other way. So certain am I that it is *truth*, and that it will eventually prevail. EPHRAIM CURRIER.

Norridgewock, April 4, 1840.

In a subsequent No. of the Banner, the following communication appeared, noticing my first, of April 25th :

“THOUGHTS ON THE SECOND COMING OF CHRIST.”

BR. DREW:—It was with no little surprise, that I read *the article*, under the above caption, in the last Banner.

I may have misunderstood the author of it. But if I have not, he has advanced doctrines that need something more of *logical proof*, than he has adduced, before I can subscribe my belief in their truth. He says, "If I do not greatly misunderstand the meaning of the scriptures, the great and dreadful day of the Lord, day of the Lord, &c. in the old Testament, and the coming of Christ, in the four Gospels, and the resurrection, in the epistles, all refer to one time. That time I understand to be at the time of the destruction of Jerusalem." He then quotes a number of passages, particularly 1 Cor. xv, 22—24, 1 Thes. iv 15—18, as instances in which reference is had to events, that transpired, at the time of Christ's second coming; and maintains that the then living christians—or '*the just*,'—among them, as he terms them, were literally changed from corruptible to incorruptible, and from mortal to immortality. As one, who has ever considered these passages, as referring to scenes yet future, I feel the want of something more like proof to the contrary, than the article, in view, contains, before I can relinquish my faith in this meaning. Will the writer, or some other—if other believers with him, there are—go through with a clear logical argument to refute the long cherished sentiments, we have held, respecting these passages, and to show the consistency of his own? And especially will he show what reasons, on his ground, we have for believing, that ourselves, and all mankind, will finally, be raised from the grave? Let us have the truth; and have it as *clear*, and as *full*, as we can.

Will the writer, alluded to, or some other, also, state, and prove more clearly, the distinction, he has advanced, as existing among christians, of '*just and unjust*?' and the reasons he has for believing that no prayers, since the *Apostolic days*, have had any avail with God? I have no wish to spend an unnecessary word, or thought, or

this, or any other subject. Yet, if the impressions were to extend, that the article noticed seems likely to convey, I certainly think something more by way of *proof*, that they are correct, ought to go with them; or something be said to check their influence. S. T.

In this the writer merely expresses his surprise, and asked for further light upon the subject. By the initials, I judged that the writer was a minister in the Universalist connection, who had frequently written for the Banner. And as his calling was to devote his time to the subject of religion, and to promulgate the doctrines of the Bible, and as I knew withal, that he had been favored with advantages which I had never enjoyed; I thought it no more than right to shift the burden on to him. Accordingly the following appeared in the Banner the next week.

BR. DREW :—In the last number of the Banner, I noticed an article over the initials of S. T. asking for additional light on the subject of the second coming of Christ. As I anticipated would be the case with many, he was greatly surprised at seeing my communication on that subject. So much so, that he doubts whether he did not misunderstand me. I can assure him that as far as he understood me at all, he understood me right, with one exception. If he understood me as saying that no prayers, since the Apostolic days, have had any avail with God, he certainly must have misunderstood me. I have not the paper that contains that communication now before me, but I am confident that I neither said, or meant any such thing. What I said, was intended to show that limitarians have abused and misapplied the passage in James v, 16. They are forever telling about there being two characters; the *righteous and the wicked*; meaning, that they themselves *are the righteous*, and others, who are not so much in *the habit of making long prayers, to be seen of men, are*

the wicked. And then, as a kind of knock-down argument, they will repeat, 'the prayers of the righteous avail much.' I do not think it would be profitable, or necessary to go over the whole ground again; but I will do that which will, I believe, be better for all parties. I take it for granted that he, and all other Universalists, believe that the coming of Christ mentioned several times in the 24th chapter of Matthew, was fulfilled in that generation, as the Saviour explicitly told his disciples that it should. Now I propose for the consideration of all concerned, the following plain and easy question:—Was the coming of Christ spoken of in Matthew xxiv, 3, Acts iii, 20, 1 Cor. xv, 23, 1 Thes. iv, 15, and James v, 8, all the same time, or was it not? If these passages all refer to the same time, the case is a clear one—my views are correct; if not, I hope Br. Turner, or some one else, will give such reasons as shall be satisfactory to himself, and such as he shall be willing to have appear in the Banner; and let us have them without unnecessary delay. I opine that when any one will go through with this, that he will need no farther light on the subject, than is to be found almost anywhere in the scriptures. But the first and most difficult thing to be done, is to put entirely out of the question all '*long cherished opinions.*' There is a question in the article alluded to above, not directly connected with the rest, which deserves the most serious attention. It is this:—What reasons, on this ground, we have for believing, that ourselves, and all mankind, will finally be raised from the grave? This question was by no means overlooked by me; but I thought best to begin at the right end. I was in hopes also, and still hope, that some one better able to do justice to the subject than I can pretend to be, would get my ideas, and relieve me from *any anxiety about it.*

What is taught in scripture concerning the resurrection

of the dead, subsequent to the second coming of Christ, is to be found, I believe, in the 20th chapter of Revelation. "And the angel which I saw stand upon the sea and upon the earth, lifted up his hand to heaven, and sware by him that liveth forever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer. But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God shall be finished, as he hath declared to his servants the prophets." Rev. x, 5—7. This time, I believe, was at the second coming of Christ; at the end of the [Jewish] world. Immediately after this, John, the Revelator, is commanded to prophecy, not to the house of Israel, where the old prophets were commanded to go, for that house was then about to be left desolate, but to "prophecy before many peoples, and nations, and tongues, and kings." And I believe that all that is written in this book from the commencement of the 13th, if not from the commencement of the 12th chapter to the end of the 20th, relates to things subsequent to the time of the destruction of Jerusalem. and that the prophecies contained in this book beginning at the 14th chapter, to the end of the 20th, are yet future. I wish to ask one more question, and let any one answer it who can. How can the 1st chapter of Luke, verse 67, to the end, be satisfactorily and consistently understood, according to the common opinion, either of Universalists or limitarians? I heartily concur with S. T. Let us have the truth; and have it *as clear* and *as full* as we can.— There is no danger that the truth will do us any harm, and certainly error can do us no good. E. C.

I knew very well, that if any intelligent man would go to work in order to show that the coming of Christ so often mentioned all through the New Testament, was

not one and the same coming, he would find that his ground was untenable, and the result would be, he must adopt my views. And I did not, and *could not* believe that the clergy of a sect professing so much liberality, as the Universalists do, who are constantly holding forth that they seek the truth, the whole truth, and nothing but the truth, come from what quarter it may; would shun to investigate so important a subject, in the spirit of candor and fairness, and in good feeling. In this, however, I was mistaken. Like all other religious sects, they were too much attached to their own system of theology, and withal too cunning for this. And as these queries were to all concerned, I am inclined to the opinion that they saw the difficulties which an impartial investigation of the subject would involve them in; otherwise they would not have passed them by as they did. But one of these things they ought in justice to do; and in fact one or the other they *must* do, either to show that these passages do not mean all one coming, (which by the way no man living *can* do,) adopt my views, or go back and join themselves with the Orthodox, and say that the generation in which the Saviour lived has not yet passed away. They have enjoyed too much light to adopt the latter alternative, so it cannot be a matter of doubt what course they will eventually pursue. I waited with considerable anxiety for several weeks to see what reply could be made to my questions. At length in the Banner of July 4th, the following appeared.

SECOND COMING OF CHRIST.

BR. DREW:—As the writer signed E. C., instead of answering the queries I proposed, relative to his communication, on the second coming of Christ, has expressed the wish that *myself*, or some other, would treat upon *them*, I will suggest a few thoughts—fearing that no other will do it. And I. I would say, in relation to his in-

cidental thoughts on prayer, and the distinction of the righteous, and the wicked, that I consider him in error, both in style and matter. He says, (speaking of the Orthodox,) 'They are forever telling about there being two characters, the righteous and the wicked; meaning that they themselves are the righteous, and others who are not so much in the habit of making long prayers, to be seen of men, are the wicked. And then, as a kind of knock-down argument, they will repeat that, 'the prayers of the righteous availeth much.''

Now, my brother, they are not '*forever*' telling about them, nor any thing of the kind. I am not aware, that they *ever* advanced the sentiment in the latter clause I have quoted. They surely do not think the righteous to be those who are in the habit of making long prayers to be seen of men. They speak frequently of the duty and privilege of *prayer*;—of prayer offered *not to be seen of men*; but offered in the sincerity of the heart; offered specially, in *secret, socially, and in public*, as occasion may require. And in this respect, I for one, wish we might be more ready to imitate them, or heed the duty they enjoin. I would that every Universalist, in secret, as an individual, and in his family, (if the head of one,) as well as in the social and public meeting, might offer to God, his petitions, confessions, and thanksgivings.

Without *the spirit of prayer*, there cannot be the spirit of religion; and without *the form*—and the *frequent* form of prayer, the spirit of it, will decline, or become extinct. We are told to pray daily—'Give us *this day* our daily bread'—*in every thing*, to give thanks—*first of all* to pray for all men—to *always pray*, and not faint. And although the Bible does not enjoin *the manner* in which *we shall pray*—whether ever with our families or not; *nor the frequency* with which we should pray, whether *like David and Daniel*, thrice a day, or but once; yet,

from the importance it attaches to the duty of prayer ; from the regard paid to it by christians of every denomination—by heathen too—and by the universal experience of those, who have its form, and its spirit, it does, to my own mind, appear that we all have reason to regard it as an indispensable christian duty ; and as an invaluable privilege—as one, in consequence of which, not only will our own minds be immediately benefitted, by the increased exercise of every pure, virtuous, and happy emotion, and we thus be *prepared* for the reception of other blessings ; but God will be more likely to bestow the blessings we ask, than if we fail to ask them.

As to the complaint of E. C. about the distinction the Orthodox make, of the righteous and the wicked, I would ask, does not the Bible warrant this distinction ? and does not our own *observation* confirm it as a reality ? *The scores* of places in the Old Testament, in which such a classification of mankind is made ; the frequency with which the same distinction is made, in similar terms, in the New Testament ;—and the fact every where meeting our eyes, that there are some whose predominating aim seems to be, to do justly, love mercy, and walk humbly, with God ; and others, whose supreme aim is to love their own selfish interests—caring seemingly, for neither God nor man, confirm me in the sentiments, that *there are, and ever have been*, two great classes among mankind.

But I am extending my remarks on this point sufficiently far. The writer I am noticing, asks :—“Was the coming of Christ spoken of in Matthew xxiv, 3, Acts iii, 20, 1 Cor. xv, 23, 1 Thess. iv, 15, James v, 8, *all at the same time ?*”

My answer to this question is, that *the first and last passages, according to my best judgment, refer to that coming of Christ, which took place when he visited, and*

overthrew the Jewish nation forty years after his ascension ; and that each of the other passages, refer to a time still future, in which Christ is to come, (whether visibly or not, no one knows,) to raise the dead and transform the living.

That the passage first referred to, in Matthew xxiv, 9, and that in James v, 8, both relate to the same event—and to the coming of Christ to overthrow the Jewish nation, I presume no one will doubt. To what the passage in Acts iii, 20, refers, is not so clear, though I see no reason to regard it, as referring to the same event, as the two just noticed. The “times of refreshing” spoken of in the 19th, and the “times of restitution,” in the 21st, may mean the same thing; and may embrace, in their meaning, all the remarkable dispensations of God, in prospering the Gospel, from the time of Luke to the end of the Messiah’s reign. The coming of Christ spoken of in the 20th verse, I should consider as more probable, that which is *still future*—his *final* coming, to raise all the dead, and close his work of mediation, than any other. The idea evidently suggested in the 21st verse, is, *that Christ will remain in heaven till the times of the restitution of all things spoken of by the prophets*, which we believe has not yet closed; and will not be closed so long as any human being remains unrestored to sensible enjoyment of God’s power. The 20th verse, in which the coming of Christ is spoken of, naturally leads us to believe, that Christ was not to come, (in the sense of the inspired writer,) until these times of restitution. I therefore take the ground, as *probable*, to say no more, that the coming of Christ, spoken of in Acts iii, 10, is yet future, and refers to the final consummation of the great work of Redemption.

The next passage referred to, is 1 Cor. xv, 23. “*But every man in his own order; Christ the first fruits; afterwards they which are Christ’s at his coming.*” Th

reference of this passage, to a future time, and to a future, literal resurrection, I regard as conclusively established, by the connection, in which it stands. Throughout the whole chapter, *the death and the resurrection of the body*, are, without doubt, made the prominent objects of consideration. I regret the idea, that the resurrection spoken of is a *partial* one—such an one as my brother E. C. supposes took place, at the time of Christ's second coming, from the fact that it is represented to be a *universal resurrection*—a resurrection of all mankind.—“As in Adam *all die*; even so in Christ shall *all be made alive.*” verse 22. To make this passage, and those connected, refer to that coming of Christ, which is now past, it must be made to appear, that then, all *mankind* had *actually died*, and that *all* had actually been raised from the dead. But can this be made to appear?

The other passage referred to by my brother, is in 1 Thess. iv, 15, as follows:—“For this we say unto you, by the word of the Lord, that we which are alive, and remain unto the coming of the Lord, shall not prevent them which are asleep, &c.” On this passage, I admit that there is a *difficulty* in referring it to a yet future time, from the fact, that in the above connection, (see ch. v, 1—3,) the idea *seems* to be conveyed, that the time of Christ's coming was *near* at hand. But I have *two* reasons for not adopting the opinion, that the coming spoken of, chap. iv, 15, has taken place. 1. What is said in verses 1—3, of chap. 5, does not of *necessity*, refer to what had been said in the chapter preceding. Although this would be the most natural inference; yet it does not follow, that it would be the most correct. I can without distortion, or wresting the passage, consider Paul as having, after speaking of the *final* coming of Christ, to raise the dead, directed his brethren to the *second* coming of Christ, *respecting* which they were, perhaps, to a considerable degree alarmed; and their fears respecting it, might have

been exerted afresh, by what Paul said of the yet future coming of Christ. I regard it, as at least *probable*, that Paul *changed* his subjects, in the 4th chapter, from the *third* coming, (as I think we may properly call his yet future coming,) to the *second*.*

*This shows to what absurd and ridiculous shifts theologians will resort to, in order to support their arguments. The amount of all this is, that the inspired writer, after finding that he had frightened them at what he said about the coming of Christ, went to work to smooth it over, and to inform them that he did not mean the final coming. But why, pray, should the church at Thessalonica be so terrified at the thought of the coming of their Lord? This was the very thing which they desired above all things; for then their sufferings were to cease, and they were to enter into that rest, which the apostles continually exhorted them to wait patiently for. Another thing. This was not a verbal address, but an epistle written, and sent by the hand of another. So the way this writer has worked it out, we must suppose that, after the apostle found out that his brethren misunderstood his meaning, and that "their fears were to a considerable degree alarmed," in consequence, he altered his epistle, or caused it to be altered, so as to quiet their fears. In my reply, I lightly passed over this blunder, hoping that he would see the error and frankly acknowledge it. Being willing to spare him the mortification of seeing it dealt with according to its merits. Nor would I now make these remarks, did I not believe that justice demands it. But after all, I do not see but this is about as good an argument as could be made according to his view of the subject. The learned Doct. Adam Clark's remarks upon the same subject, is scarcely less objectionable. He says, "From not considering the manner in which the apostle uses this word, some have been led to suppose that he imagined that the day of Judgment would take place in *that generation*; and while he and the then believers at Thessalonica were in life. But it is impossible that a man under so direct an influence of the Holy Spirit, should be permitted to make such a mistake: nay, no man in the exercise of his sober reason could have formed such a

But my chief reason, and what appears conclusive to me, for believing that a yet future resurrection is spoken of, is the *connexion* in which the passage stands. If we look at the 13th verse, we see that Paul evidently, speaks of the *literally dead*, and of his hope of *their resurrec-*

opinion: there was nothing to warrant the supposition; no premises from which it could be fairly deduced, nor indeed any thing in the *circumstances* of the *church*, nor in the *constitution* of the *world*, that could have suggested a hint of the kind." Here the learned Doct. does not deny that the words would fairly be understood to mean that the day of judgment would be in that generation; but he argues that if they *are* to be so understood, that the apostle must have been mistaken. And so they must be understood some other way. "No man in the exercise of his sober reason could have formed such an opinion." We will allow that the apostle was "in the exercise of his sober reason," and see if we cannot find that he had good authority for saying that Christ should come in the clouds, and that too, in that generation? We will just turn to the 13th chapter of St. Mark, verse 26. "And then shall they see the son of man coming in the clouds, with great power and glory." Verse 30. "Verily I say unto you, that this generation shall not pass, till all these things be done." Yet in the face of such testimony as this, the Doct. thinks, that "no man in the sober exercise of his reason, could have formed such an opinion." And takes for granted, that if the apostle *did* form such an opinion, he must have been mistaken. I suppose Paul did not doubt but that Christ told the truth, and meant as he said, when he informed his disciples concerning his second coming. But in our day, preachers do *not* believe it; and so they go on to hunt up some figurative meaning to it, or to make out that that generation does not mean that generation. Some impiously contend that God's holy angels, are the Roman soldiers. But I would ask every man who pretends to preach the gospel of Christ, who authorized *you* to say that he did not *literally come in like manner as he was seen by his disciples to go up into heaven*, that is, in a cloud, before that generation passed away? By what authority do you say that

tion. "I would not have you ignorant, brethren, concerning them that are asleep, that ye sorrow not even as others, which have no hope." (See verses following.) Is there any thing in this verse, or in the connection, to justify the idea, that but a *part* of the dead are spoken

he did not mean as he said? If you think it impossible, just read the following short passages of scripture. Numbers xi, 23. "And the Lord said unto Moses, is the Lord's hand waxed short? thou shalt see now whether my word shall come to pass unto thee or not." Genesis x, 14.—"Is any thing too hard for the Lord?" I will here relate a circumstance to show what course another clergyman adopted, to shun the difficulty which this passage presented to his views. In 1840, I endeavored to convince him that the coming of Christ spoken of in 1 Thess. 4th chapter, could be no other than his second coming. He contended that it was not. And, said he, you read a little farther, and you will see that it is not. The Bible, he said, was not originally divided into chapters and verses, and the subject is continued into the next chapter. No more was said about it then, but on examination afterwards, I found that instead of proving that I was wrong, the next words proved substantially that I was right. In conversation with the same gentleman, sometime afterward, another clergyman being present, I adverted to what he said before upon this passage, and showed him the words, "For yourselves know perfectly that the day of the Lord so cometh as a thief in the night," was a quotation from what Christ said to the disciples concerning his coming in that generation. And that it proved conclusively that it was the same time. He then made a shift by saying that the passage in Thess. did not mean a literal resurrection. I was immeasurably astonished. What! "For the Lord himself shall descend from heaven with a shout, with the voice of the arch-angel, and the trump of God: and the dead in Christ shall rise first." Is not *this* a resurrection from the dead? "No sir. It is not a literal resurrection." Will you name a *passage that does* mean a literal resurrection? "Yes sir. The xv chapter of 1 Corinthians. And also in our Saviour's reply to the Sadducees." And is that all? Is the

of? Is there any thing to forbid the idea, that the *same* 'all,' spoken of in 1 Cor. xv, 22, is here meant? I can see none. I regard the passage as conveying a general truth, in regard to all the dead. In whatever age, or clime, a mortal body is committed to the grave, that the surviving friend, with the light of the gospel, to cheer him, may have hope, that that friend will rise again.

If this is not the case—if *we* have not hope, that ourselves, and all others will rise again, we may well adopt Paul's language, 'If in this life only, we have hope, we are, of all men, most miserable.' If all that the Bible declares about the resurrection, and the coming of Christ, has already taken place, we surely have been wretchedly deceived.

doctrine of the resurrection mentioned in the whole Bible but *twice*? No direct answer. I then endeavored to convince him that this passage in Thess. must mean the same as the one in Corinthians;—that in both the dead were to be raised at the sound of the trumpet; and in Thessalonians, when he says, "Then we which are alive and remain, shall be caught up together with them in the clouds," means the same as in Corinthians, where he says, "We shall not all sleep, but we shall all be changed." He contended that it was not, and ridiculed the idea that the living should literally be caught up to meet the Lord in the air. What then, does it mean, pray?—"It is figurative." Figurative of what, sir? What is to be understood by it? Was not Elijah seen to go up into the air? No answer. I then asked him if he was willing that I should say publicly that these were his views upon this passage? No reply. I repeated the question, but he was still silent. By this I judged that although he could thus argue in private conversation, he was not exactly willing to be reported as having expressed such views. And in mercy to him, I will not give the reader his name, though the gentleman who was present *would testify to all* which I have stated. It is due, however, to clergymen of other denominations, to say, that *this gentleman was no other than a Universalist.*

In regard to the objection of E. C. that all christians, living at the time of Christ's second coming, was *changed* from mortal to immortality, I would ask, if there is not an insuperable difficulty, in it, in view of the fact, that *a vizable church of immortalized beings, was in existence at, and after Christ's second coming?* How could all who were then alive, be changed, and received to heaven; and yet a *part*—and *such* a large number, (for it does not appear that their original number was at all lessened,) *remained* in their mortal state?

Another difficulty already suggested to my brother, which is to me utterly irreconcilable, is the *want* of any good ground of hope, on his theory, that all mankind will eventually be raised from the dead.

The difficulty of E. C. in regard to the apparent contradiction in Luke i, 33. 2 Cor. xv, 24, I answer satisfactorily to my own mind, by saying that *Christ's kingdom, in regard to all its essential parts and interests, will remain forever, while, as a kingdom, governed by him in the capacity of a mediator between God and man, will have an end.* There will be *no end to the kingdom*; although there will be *an end to the peculiar government*, now exercised over it, by Christ the Mediator between God and man.

Perhaps the remarks I have offered may be seen—by my friend E. C. as well as others, to be perfectly consonant to the plain meaning of Scripture; and the dictates of reason; If not, I hope some one will endeavor to show their incorrectness; and give us clearer and better light, instead.

S. T.

When this reply came out, I was sorry to see, that, instead of giving the reasons called for, the writer merely *went on* to tell what was his best judgment. I asked for *satisfactory* reasons. I knew before what was his best judgment. And what I wished for, was for him or *somebody else*, just to go into a fair examination, in order to

show, if they could, that their judgment was correct. Or whether correct or not, to let us have the result. However, the next day after this came out, I wrote the following rejoinder.

SECOND COMING OF CHRIST.

BR. DREW :—The subject of discussion, between myself and brother T., has taken a different turn from what I expected. I did not decline answering his questions, because I was unwilling to do every thing in my power for the cause of truth, or in consequence of a want of scripture testimony to sustain the sentiments advanced in my communication, on the subject of the second coming of Christ. But for other reasons.

It did not appear to me that he had weighed my arguments at all, or scarcely read them. And I believed, and I still believe that if any person will read all the passages in the Bible, from the 12th chapter of Genesis to the 8th chapter of Revelation, with no other view than to understand its true meaning, he will find that in every single passage where the second coming of Christ is spoken of, it refers to his coming in the clouds of heaven immediately after the destruction of Jerusalem. In my humble opinion it is a grand mistake which all denominations have fallen into, that the Jews are yet to be gathered into the land of their fathers; the city of Jerusalem to be rebuilt, and they to enjoy temporal privileges as formerly. For at the time that Jerusalem was overthrown, and the temple destroyed, their covenant was broken, their power scattered, and they, as a people, forever annihilated. This truth is so plainly taught in scripture, that it seems almost needless to take up time to prove it; yet as it is so universally misunderstood, (if my views are correct) I will mention a few passages to show that the common opinion is not correct. I shall be as brief as possible, and I hope that every one who feels an interest in understanding the truth, will turn to the passages quoted, and

read the connection in which they stand. "Then shalt thou break the bottle in the sight of the men that go with thee, and shalt say unto them, even so will I break this people, and this city, as one breaketh a potter's vessel, that cannot be made whole again." Jer. xix, 10, 11.—"And I took my staff, even beauty, and cut it asunder, that I might break my covenant which I had made with all the people." Zechariah xi, 10.

No one, perhaps, will dispute, but that the time when the old covenant was broken, was at the time of the destruction of Jerusalem by the Romans; and yet if they are again to be gathered together, in this mortal state, it must be under the same *broken* covenant. "For behold the day cometh that shall burn as an oven; and the proud, yea, all that do wickedly shall be stubble;—and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Malachi iv, 1.

I will now turn to our Saviour's explanation of the parable of the tares. "As therefore the tares are gathered and burned in the fire; so shall it be at the end of this world. The son of man shall send forth his angels, and they shall gather together out of his kingdom all things which offend, and them which do iniquity; and cast them into a furnace of fire: there shall be wailing and gnashing of teeth." Matt. xiii, 40—42.

This prophecy I believe was fulfilled when the Jews were gathered together into the city of Jerusalem, from all countries before it was besieged by the Roman army. As this is said to be at the end of the world, many have been led to believe, that it is to be after the resurrection, and yet future. But there are several serious difficulties in the way, if we understand it in this sense. One is, it *would make the resurrection of the unjust come before the resurrection of the just; when the scriptures plainly teach, the dead in Christ shall rise first.*

In the next place it would prove, that the wicked would be annihilated, after being raised to immortality, which is impossible. And if it is contended that they are separated from the righteous, and doomed to endless misery; a difficulty remains, for how can immortality suffer misery? God "*only* hath immortality, dwelling in the light." And it will not do to say that the devil hath immortality, dwelling in darkness. The word immortality is never used in scripture, where it can be understood in such a sense.

If I am correct in this, it necessarily follows, that wherever the scriptures speak of the gathering together of the children of Israel, after the destruction of Jerusalem, or wherever the new covenant is spoken of, it must be understood to mean the spiritual kingdom of Christ, in the immortal state. I know that many will be surprised at this; some no doubt will mock, and perhaps some will say we will hear again of this matter. If any one would understand these things, he should read the Old and New Testament through carefully and without the least prejudice, at least half a dozen times. He should carefully compare one passage with another, and be sure not to force any passage to mean what he would have it mean. I now proceed to notice brother T's answer to my question concerning the passages which speak of the second coming of Christ. He thinks that the passages in Matt. xxiv, 3, and James v, 8, refer to that coming of Christ, which took place when he visited, and overthrew the Jewish nation forty years after his ascension.

Now I ask what makes him think so?—Christ did not say that his coming would be to overthrow the Jewish nation, or at the time of the overthrow of the Jewish nation, but immediately afterward. The other passages, he *thinks* refer to a time still future. But what are his reasons? I do not see as they amount to much of any thing

more or less, than that this view of the subject does not agree with his notions concerning it.

In regard to the passage in 1 Thess. iv, 15, he admits that there is a difficulty in referring it to a yet future time. And his attempt to reconcile it to his views, I think is extremely unfortunate. But as I think it not possible but that had he taken the second thought he would have seen his error, I have no disposition to indulge in any remarks to his disadvantage. What does brother T. mean by what he says about all the living being changed, at the coming of Christ? Who says that all who were then alive were changed? Surely *I* have said no such thing; neither did the apostle Paul say that all the living should be changed at the coming of Christ. He says, "for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." Does Paul, in his epistles, always mean all the living, when he uses the pronoun *we*? Does he *ever* mean so in a single instance? I do not now think of one single passage in any of the epistles of the New Testament, where the word has that meaning. Let us see if it cannot be proved by the words of Christ, as well as by the words of Paul, that some who were on the earth in his time, should live until the resurrection, and should not die. And first, let us look at Matthew xvi. 24—28. "Then said Jesus unto his disciples, if any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it. For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? For the son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works. Verily I say unto you, there be some standing here which shall not

taste of death, till they see the Son of man coming in his kingdom." Now brother T. let us examine this passage just quoted. 'Whosoever will lose his life for my sake shall find it.' When shall he find it? I understand the time to be when he should come in the glory of his Father with his angels to raise them to eternal life, and reward every man according to his works. And when should that be? Answer. 'Verily I say unto you, there be some standing here which shall not taste of death, till they see the Son of man coming in his kingdom.' The wise ones, who abound in this world's knowledge, have been somewhat puzzled to make this agree with their system of theology. Mr. Miller has it, that it was fulfilled at the transfiguration of Christ on the Mount, only six days after the words were spoken. But the words seem to imply pretty plainly, that most of the disciples *should* taste of death before the coming; and I think it probable, all but John.

And then again he was to reward every man according to his works. So Mr. Miller would make out that every man was rewarded according to his works, more than 1800 years ago, and yet the same thing is to be done over again in the year 1843. The coming of Christ spoken of in Matt. xxiv, Br. T. admits was to be in the generation in which he lived. Now look at the 40th and 41st verses. "Then shall two be in the field, one shall be taken, and the other left. Two women shall be grinding at the mill; the one shall be taken and the other left." Does not this look as if some should be changed at the coming of Christ; and that coming, too, that all Universalists believe to be past? Compare these two verses with Genesis v, 24. "And Enoch walked with God, and he was not, for God took him."

Again. John xi, 26. "Whosoever liveth and believeth in me shall never die." Here a question arises,

whoever liveth, how long? Or until what time? Answer. The subject was upon the resurrection at the last day. And I hope it is not necessary to prove that the last day, was at the end of the world, or second coming of Christ. John xxi, 22, 23. "Jesus said unto him, if I will that he tarry till I come, what is that to thee? follow thou me. Then went this saying abroad among the brethren, that that disciple should not die." Here again a question arises; how happened the disciples to understand by this, that John should not die, except they had learned it from what their master had taught them? Now let us turn to 1 Thess. iv, 15, and see if the words do not plainly teach precisely what I understand the above passages in Matthew and John, to teach. "For this we say unto you by the word of the Lord, that we which are alive, and remain unto the coming of the Lord, shall not prevent them which are asleep."

Now I ask, if any person were to speak, or write, concerning an event which he did not expect would take place for the space of from eighteen hundred to ten thousand years, would he express himself in this way? Would he not be much more likely to say, they who shall then be alive? It appears to me that nothing is more obvious, than that he was speaking of an event that should come to pass while some of the righteous, (for this I believe was his meaning) should remain alive. Compare the word *remain*, in this passage, with the same word in 1 Corinthians, xv, 6. "After that he was seen of above five hundred brethren at once; of whom the greater part *remain* unto this present, but some are fallen asleep."

Br. T. says: "Another difficulty already suggested to my brother, which to me is utterly irreconcilable is *the want of any good ground of hope, on his theory, that all mankind will eventually be raised from the dead.*" Br. T. *should consider* that this does not at all effect the

soundness, or unsoundness of the theory; although if I were of that mind I might perhaps be as unwilling to embrace it as he is. It does not at all weaken my confidence in the truth of the scriptures, because they have thus far been fulfilled. Nor does it give me the least pain, to be assured that the ancient Patriarchs, Prophets and Apostles; with the whole house of Israel, together with the Gentiles, have so long enjoyed the blessings promised under the new covenant, where all know the Lord from the least unto the greatest. Where the wolf and the lamb shall feed together, and the lion shall eat straw like the bullock; and dust shall be the serpent's meat. Where they shall not hurt or destroy in all God's holy mountain.

I gave an answer to Br. T's question, in my reply to his first communication on the subject, which I was in hopes would be satisfactory, if he would take the trouble to study it out. If he will open the book of Revelation and begin at the 20th chapter, he will find that a resurrection is there foretold. And it does not agree, as it regards time, with the resurrection, at the second coming of Christ; for it is after the beast was to be worshipped by peoples, and multitudes, nations, and tongues. Consequently it must be yet future. It also differs in other respects from that which was foretold to the Jews.

There was nothing said by Christ, or Paul, about the devil's being bound a thousand years; nor that the rest of the dead lived not again till the years were finished.—As to the question respecting the first chapter of Luke, brother T. entirely misunderstood me. The question was—How can the first chapter of Luke from verse 67 to the end, (meaning to the end of the chapter,) be satisfactorily and consistently understood, according to the common opinion, either of Universalists or limitarians? Or ~~so make a shorter~~ question of it—Have the Jews from

that time to this, been as a nation saved from their enemies, and out of the hand of all that hate them? Have they been delivered out of the hand of their enemies, that they might serve God without fear, in holiness and righteousness all the days of their life? I suppose that it will not do to close without saying a few words concerning the righteous and the wicked; and if Br. T. does not like the 'style,' he must blame himself for forcing it out. I never considered that I was dissenting in the least from my Universalist brethren in general, upon the subject of public or private devotion. And though *I may* differ in opinion somewhat from brother T., yet it is no ways certain that we differ so widely as he seems to think for.— But if he believes half the stories set afloat by the Orthodox, in regard to miracles being wrought in answer to their prayers, then indeed we do very essentially differ; and it is very possible that we may continue to differ, till one or the other of us shall change our mind.

Does Br. T. give credit to the story lately going the round, about a man being struck dumb, in answer to the prayers of a young lady? or has he forgotten it? Does he believe all the ten thousand stories about the Holy Ghost being called down, and resting upon their converts, in answer to their prayers? I would call the attention of Br. T. to the following passage of scripture.— “And he doeth great wonders, so that he maketh fire come down from heaven on the earth, in the sight of men, and deceiveth them that dwell on the earth by means of those miracles which he had power to do in the sight of the beasts.” Now with all his sympathy, and fellowship for the Orthodox, I ask him, if the management at Orthodox protracted meetings in our day, does not look a *thousand times* more like the fulfillment of this prophecy, than it does like casting out devils, healing the sick, or raising the dead?

The language used by me, to which Br. T. first took exception, is the following.—‘We all ought to know that there have been no righteous, in the scripture sense of the word, since the days of the apostles, and it is not exactly modest for any one to claim to *be* such.’ Now so far from having altering my mind, I think that for any one at this day, to claim to be righteous, in the scripture sense of the word, is not only immodest, but in the highest degree sacrilegious. Let us now turn to the passage of scripture from which we started, and see what is meant by the righteous. “The effectual fervent prayer of righteous man, availeth much.”

This was the passage quoted in my first communication, which called out the remarks about the Orthodox claiming to be righteous. I did not say that no prayers since the days of the apostles have availed anything with God, as Br. T. would make me say; although if I had, I am not certain that it would have been greatly out of the way; guarded as it was by saying, in the scripture sense of the word. Let us just notice what follows this passage in James v, 16. “The effectual fervent prayer of a righteous man availeth much.” Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain; and it rained not on the earth for the space of three years and six months. And he prayed again and the heaven gave rain, and the earth brought forth her fruit. Who is there now on earth that can look this passage in the face, and claim to be righteous in the scripture sense of the word?—Let us notice another passage. “He that believeth not shall be damned. And these signs shall follow them that believe: in my name shall they cast out devils, they shall speak with new tongues; they shall take up serpents; and if they drink *any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.* So then after

the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following."—Mark xvi, 16—20.

In this passage we see who were the righteous, or believers in the scripture sense of the word. Do we now see professed believers, who call themselves righteous, and others wicked, perform such wonderful works, as are here spoken of. I am surprised that any Universalist should advocate the sentiment that there are at this day, righteous and wicked in the scripture sense of the word. Br. T. may perhaps think me more severe than ever, upon the orthodox, for intimating that they are now fulfilling the New Testament scriptures in their protracted meeting worship. But do they not charge the Catholic church with the same thing? And who can see such a vast difference between the sentiments of the Catholic and Protestant churches, as to believe for a moment, that one is the doctrine of Christ, and the other the doctrine of Anti-Christ? Do not the orthodox *themselves*, say as hard things of each other as they do of the Catholics, or even of the Universalists. I can remember twenty or thirty years ago, when they had little to do but differ among themselves about baptism, close communion, and other unimportant articles of their creed. But the main bone of contention between them was, the doctrine of predestination on one hand, and free will on the other. Often have I heard them accuse each other of heresy, and blasphemy, when at the same time, *I* could never see, if we weigh their sentiments carefully, and impartially as there is the least difference. The amount of their arguments are commonly in substance like this. The Methodist says to the Calvinist,—“Your doctrine is blasphemous. You believe and preach, that God from eternity,

decreed all things; and fixed bounds which none can pass. So it is of no use to call on sinners to repent, or for sinners to try to repent, and if they are doomed to endless misery, it will be only fulfilling his decrees, and in accordance with his will." The Calvinist feels the force of this reasoning, and feels somewhat nettled, but denies the charge of blasphemy, and retorts, saying,— "It is *you* that blaspheme. For you hold that we are saved by our own works, when the scripture says, it is *not* of works lest any man should boast. You rob God of the glory in the salvation of what are to be saved, and claim it to yourself. And besides, you are as deep in the mire as I am; for you yourself admit that known unto God are all his works, from the beginning of the world. And this amounts to the same thing as an absolute decree, for you cannot pretend that any thing can turn out differently from what God foreknew." And they commonly wind up by calling each other's doctrine worse than Universalism.

Br. T. must not take for granted, that because I do not think as he does about the righteous and the wicked, that I have any bitter feelings towards the orthodox. We are all children of one Father, and are all sinners. And if we are all sinners, it does not become us to dispute a great deal about which is the greatest sinner. But surely, christian charity does not forbid our speaking the truth, sometimes, at least. I have another question for Br. T. Was the coming of Christ in Hebrews ix, 28, the same as in the several passages where he thinks the time is still future? If so, how will it do to call it his third coming?

And yet another. What does he think of the following passage? "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself: that where I am, there may ye be also." When was I

to come and receive his disciples unto himself? Was it before they should all taste of death, or did he mean that it should be at his third coming, which Br. T. says is, according to his best judgment, still future? And if the latter, how shall we reconcile it to what he said John xvi, 16. "A little while, and ye shall not see me:" and again, "A little while, and ye shall see me; because I go unto the Father." Does a little while mean upwards of eighteen hundred years? E. CURRIER.

Norridgewock, July 4th, 1840.

Here the discussion dropt,—whether brother Turner was convinced that the common opinion was unsound, or what the reason was, I do not know; but he made no farther attempts to "check the spread" of my sentiments. In the Banner of Sept. 26, 1840, the following communication upon the subject of the resurrection appeared:

ALL WORTHY OF THE RESURRECTION.

"And Jesus answered and said unto them, the children of this world marry and are given in marriage; but they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage; neither can they die any more; for they are equal to the angels; and are the children of God, being the children of the resurrection." Luke xx, 34, 35, 36.

This is a plain answer to a simple question, put by the Sadducees to refute Jesus in his doctrine of the resurrection. It appears to me that would people read the passage at the head of this article, with the connection, and parallel passages, and with an unprejudiced mind, they would have little doubt respecting the happiness of all mankind after the resurrection.

Many, however, believe that the phrase—"they which shall be accounted worthy to obtain that world, and the resurrection from the dead," implies that some are not worthy, and of course will never be received to a state.

immortal bliss. But this idea is equally against their own belief in the doctrine of a limited salvation. Limitarians generally believe in the resurrection of ALL, and must either admit that they will die no more, being equal to the angels, or deny the declaration of Christ. But if they deny that all will be raised, then those who are not *worthy*, being annihilated, will neither be susceptible of suffering misery, nor enjoying happiness, which equally disapproves the doctrine of endless suffering.

The object of Christ was to prove to the Sadducees the doctrine of the resurrection, and not to show how many would be raised. Still in the 27th verse he plainly teaches that *all* are worthy of the resurrection. 'Now that the *dead are raised*, [not a certain portion of the dead, but the *dead as a whole*,] even Moses showed at the bush, when he called the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. For he is not a God of the dead but of the living; for all live unto him.' *The dead* being raised 'can die no more, for they are equal unto the angels, and are the children of God being the children of the resurrection.'

But to disprove this idea, the following passage is often quoted from John v, 28, 29. 'Marvel not at this; for the hour is coming, in which all that are in the graves shall hear his voice, and shall come forth, they that have done good unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.' Now admit this to be a literal resurrection, (which by the way is not the case,) it proves that *all* are *worthy* of the resurrection; and this being admitted to make this passage harmonize with the text, it must be conceded, that they can die no more. And to say that the evil are to be raised to be eternally damned, makes Christ contradict himself; for if they are damned after the resurrection instead of *dying no more*, they die (to use an orthodox phrase) *eternally*. And cannot be equal to the angels.

St. Paul says—"And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead both of the just and the unjust."—Acts xxiv, 15.

Now had Paul believed that those who are unjust here, are to be raised, with the same principle, to suffer endless woe, it would not have been a subject of *hope* with him—he would have preferred that they should be annihilated; for who in all the world can *hope* that any of the human family, especially their friends, will be raised to suffer ceaseless torments? But Paul believed that at the resurrection, both the just and the unjust 'would be delivered from this bondage of corruption into the glorious liberty of the children of God,' fitted to participate in the joys of immortality—hence he had hope toward God that this grand event would take place. Then if the just and the unjust are subjects of the resurrection, it follows that all are *worthy*, and can die no more.

The great question with Paul respecting the resurrection, was not, how men lived or how they died, but 'how are the dead raised up.' Hear him—"So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption. It is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power. It is sown a natural body; it is raised in a spiritual body."—* * * * "For this—corruptible must put on incorruption, and this mortal put on immortality." Where does Paul get his authority? Hear the Saviour. "Neither can they die any more; (which is tantamount to saying they are immortal,) for they are equal unto the angels, and are the children of God, being the children of the resurrection." G. K. S.

Dixfield, 1840.

In this communication, there are some things, to be sure which are not so bad as the sentiments held by the orthodox; yet I thought the writer did not give the true

meaning of the passage quoted at the head of his article. That they that shall be accounted worthy to obtain that world, and the resurrection of the dead, means that all shall be accounted worthy, does not appear at all likely. Why should the Saviour say, "they which shall be accounted worthy," if all are to be accounted such? Certainly if this was the case, the words had no meaning, and had better have been left out. Nobody understands them so when they occur any where else, and it looks a little too much like making the Bible bow to human creeds, to make them mean so in this passage. The phrase "counted worthy," occurs in 2 Thessalonians, i, 5 "*That ye may be counted worthy of the kingdom of God.*" And again in the same chapter, verse 11, "Wherefore also, we pray always for you, that our God would *count you worthy* of this calling." And who in all the world would contend that they mean nothing? I have been often asked my opinion of that passage, and several times about the time this communication appeared. And after giving my opinion, the enquirers appeared to be satisfied with it. And I did not think of incurring Br. Shaw's displeasure, just by giving my views concerning it to the community through the Banner: especially as I took particular care to treat him with respect and gentleness. Not long before that article appeared, I had heard two young Universalist preachers speak upon that passage, one of whom contended that there was a mis-translation, which made it read differently from what it should read. The other gave it as his opinion that the Saviour meant human beings, and not animals, would be accounted worthy. This shows that Universalists themselves were not agreed as to what the passage really means; and I was satisfied that all, so far as I was acquainted with *their sentiments*, were in the dark respecting the *true meaning of the passage.*

In regard also to the resurrection of damnation, I had

for some time been of opinion, that Universalists had gone very far out of their way when there was no need of it, to reconcile that passage with the doctrine of the Bible, that God will have all men to be saved. Accordingly I wrote the following, which was published soon after :

WORTHY OF THE RESURRECTION.

“And Jesus answering said unto them, the children of this world marry and are given in marriage: but they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: neither can they die any more: for they are equal unto the angels; and are the children of God, being children of the resurrection.” Luke xx. 34, 36.

BR. DREW:—In the last number of the Banner is an able and well written article, (as far as I am a judge,) upon this passage of scripture. The object of the writer seems to be, to prove that both the just and the unjust, shall be raised to immortality and holiness; and to refute the unscriptural doctrine of endless misery. So far, his work is done, and well done—yet it appears to me that there is something to be understood by this passage which he seems to overlook. The writer says—“Many, however, believe that the phrase—‘they which shall be accounted *worthy* to obtain that world, and the resurrection from the dead,’ implies that some are not *worthy*, and of course will never be received to a state of immortal bliss. It certainly appears to me that the words, “they which shall be accounted worthy,” *do* clearly and fairly imply, that in some-sense or other, some shall not be accounted worthy, and is equivalent to saying directly, that some shall not be accounted worthy to obtain that world, and the resurrection from the dead. In the chapter succeeding this, the same form of speech is used, and as far as I am able to see, in precisely the same sense. After informing his disciples of the woes that should come upon

the Jews before his second coming, the Saviour says, Luke xxi. 26, "Watch ye therefore, and pray always, that ye may be *accounted worthy* to escape all these things that shall come to pass, and to stand before the Son of man." In this passage, no one would contend that all were to be counted worthy to escape all the things which Christ foretold should come to pass, and to stand before the Son of man. The awful calamities which were to fall upon the house of Israel, at the end of the world, it was foretold by the prophets, and by Christ, they would not and could not escape. Among the many passages that go to prove this, is the following. Matthew xxiii. 33. "Ye serpents, ye generation of vipers! how can ye escape the damnation of hell?"

It should always be kept in mind, while reading the scriptures, that they speak of a special and a common salvation—a resurrection of the just and of the unjust. In my opinion, it is by overlooking this distinction, more than any thing else, which has led to such erroneous, and unscriptural views concerning the resurrection. I have no doubt but the resurrection of the just was what the Saviour alluded to in the passage in question. The apostle Paul says, Philippians iii. 7, 11, "But what things were gain to me, those I counted loss for Christ. Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection of the dead." In this passage it is implied that all *should not be accounted worthy to attain unto the resur-*

rection of the dead. And that Paul himself would not, unless he should continue faithful.

The many passages of scripture in which the apostle Paul teaches the resurrection of all the dead, makes it evident to my mind, that he, in this passage alluded to the resurrection of the righteous. But all this only proves that the righteous are to surpass the unrighteous in glory, in the resurrection, and not that all shall not be made holy and happy. As to the passage in John v, 28, 29, I cannot see why it should not be understood to mean a literal resurrection. The Saviour in this passage speaks of the resurrection, both of the just and of the unjust; and to the Sadducees I think he alluded only to the just.

Br. G. K. S. says—"To say that the evil are raised to be eternally damned, makes Christ contradict himself; for if they are damned after the resurrection, instead of dying no more, they die [to use an orthodox phrase] eternally, and cannot be equal to the angels." Whether *all* are to be equal to the angels in the resurrection or not, is in my opinion doubtful, to say the least. At any rate, this passage does not prove it, unless Christ had allusion to all the dead. If we admit that the unjust are damned after the resurrection, it does indeed prove the orthodox doctrine of eternal death, if we are bound to go to their dictionary for the definition of the words damned and damnation. But on no other ground can any such thing be made out. If we admit that some are damned after the resurrection, I do not see as it is any proof that all will not be blessed, and made alive in Christ, unless we go out of the Bible to find the meaning of words. Let us examine one or two passages where the words damned or damnation occur, and see where it will land the orthodox, admitting that the word damned, means to be *doomed to endless misery*. "Marvel not at this: for the hour *is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done*

good, unto the resurrection of life; and they that have done evil unto the resurrection of damnation.' They that have done good.—What good can the Orthodox pretend that they have done, to entitle them to eternal life, while others for the evil which they have done, must be doomed to eternal torment? The truth is, it is not for the *good* which they have done or mean to do, by which they expect to fare so much better than others, which they are compelled to admit, do as much good in the world as they do.

Again. 'He that believeth and is baptised shall be saved; but he that believeth not shall be damned.' Perhaps no passage of scripture is oftener quoted by the Orthodox, than this. And what they mean by it is, that all who do not believe, are doomed to suffer the pains of an endless hell. I have often thought that if they would go on far enough to see what the passage evidently means, they would not be quite so eager to give it this interpretation. These are the words which follow: "And these signs shall follow them that believe: in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick and they shall recover." Now according to this passage, take it altogether; if to be damned is to be doomed as they say, to endless torment, it is as true as it is awful that all who have not the power to work miracles, must be doomed to suffer the pains of an Orthodox hell. It is a common thing to see people contend with as much earnestness, as if their eternal salvation was at stake, for sentiments which if true, would as certainly land them in endless misery, as it is that they are living. Let us for a moment compare this passage in Mark xvi, 18, with another passage, and see if it cannot be understood in a *different and more consistent way* than it is understood by the Orthodox. 1 Tim. ix, 10. "For therefore w

both labor and suffer reproach, because we trust in the living God, who is the Saviour of all men, especially of those that believe." Here we read that God is the Saviour of *all* men. Of course he is the Saviour of unbelievers that are damned. In both passages, believers certainly mean the same. In one passage it says, "he that believes not shall be damned, and he that believes shall be saved." In the other, it says that "God is the Saviour of all men, specially of those that believe."

E. C.

Norridgewock, Sept. 28th, 1840.

On the 5th of December, the second communication from the pen of G. K. S., came out in the Banner. Here it is.

ALL WORTHY OF THE RESURRECTION.

BR. DREW:—In the Banner of the 17th inst. is a communication over the signature 'E. C.' containing some strictures upon an article from my pen, headed as above. I presume that the readers of the Banner, who have noticed his articles upon the coming of Christ, and the resurrection, will conclude that he must have been raised to a state of perpetual wakefulness, upon these subjects, whether he is just or unjust. Well, he appears to write in perfect good feelings, and if he can give additional light upon these subjects, I bid him God speed.

As I was not certain that I comprehended his meaning in his last article, I have carefully read all the articles that have appeared in the Banner from his pen since April 25, upon the coming of Christ and the resurrection. In this communication, I have not confined myself wholly to an examination of his last article, but have called the attention of the reader to some of his former articles.—This accounts for its length.

As far as I can learn, from a careful examination of his views, he believes that the coming of Christ, and the resurrection, spoken of in the four gospels, and in the

epistles, all refer to one time, and were to take place at or soon after the destruction of Jerusalem, and of course that the scriptures upon these points are fulfilled. Their views with regard to the coming of Christ during the life time of some who listened to his instructions, are probably correct, but that the resurrection in all cases in the gospels and the epistles refers to the same time, I very much doubt.

It appears to me that the scriptures plainly teach both a moral and a literal resurrection, and that E. C. confounds one with the other.

He believes that Christ, in his reply to the Sadducees, had reference to the just, "that the words, 'they which shall be accounted worthy' do clearly and fairly imply, that in some sense or other, some [the unjust I suppose he means] shall not be accounted worthy." In proof of this he quotes Luke xxi, 26. In the phrase, that ye may be *accounted worthy* to escape all these things 'that shall come to pass,' no doubt is implied that some would not be counted worthy to escape, but it does not follow that Christ should be understood in the same sense in his conversation with the Sadducees. The Sadducees denied the doctrine of immortality altogether, and upon this subject, they wished to perplex the Saviour. The object of his reply is not to show how *many* are to be raised, but to show that the *dead as a whole*—without particular reference to the just or unjust—should be raised. He does not see fit to dispute the doctrine of the Pharisees at this time, who believed in the resurrection of the just only, hence he does not say in so many words that *all are worthy* of the resurrection; but it is not to be inferred from this that he would countenance the notion of the Pharisees, by confining the resurrection to the just, for he plainly shows in the context, as we proved in our former article, that *all the dead are worthy* of the resurrection; and the only prerequisite is to be dead and need to be

raised. Christ aims to show the *condition* and not the *number* of men in the resurrection state; 'neither can they die any more for they are equal unto the angels, and are the children of God, being the children of the resurrection.'

Paul preached Jesus and the resurrection. He founded his faith in the same, on the fact that Christ had been raised from the dead; hence he had 'hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust;'—this I think, proves the literal resurrection of all the dead.

But the passage E. C. quotes in his article on the coming of Christ (see Banner Apr. 25,) 'for thou shalt be recompensed at the resurrection of the just,' Luke xiv, 14, alludes to a moral resurrection as may be seen by consulting the context, and the recompense is the same as the good received when they came forth to the resurrection of life, John v, 29,—they entered into the *life* of the gospel.

E. C. quotes Phil. iii, 7—11, in which he thinks 'it is implied that all should not be accounted worthy to attain unto the resurrection of the dead, and that Paul himself would not, unless he should continue faithful.' But does E. C. believe that the resurrection to immortality depends upon the *faithfulness* of the creature, or upon any thing we can do? If so, why is 'eternal life' called a 'free gift,' and not of works? And why does he think that Paul implied that only the righteous would be accounted worthy to attain unto the resurrection of the dead, if he in other passages taught 'the resurrection of *all the dead*'?

In his former article to which we have called the attention of the reader, he admits the resurrection of both *the just and the unjust* in the following order—viz: '*Christ the first in order, the just next in order, and at the end, and last in order, the unjust.*' This proves all

we ask, viz: that *all are worthy* of the resurrection, and as Christ certifies, that they will be '*equal to the angels.*' Suppose it a fact that the just are raised first, it does not follow that the unjust when raised, will not be equal to the angels. But he thinks his view of the subject 'only proves that the righteous are to surpass the unrighteous in glory, in the resurrection, and not that all shall not be made holy and happy.' But if all are rewarded "*in body according to that he hath done whether good or bad.*" What claims has one more than another in the resurrection state? Can there be degrees of happiness in the state of immortality? And if the unjust are made completely holy and happy, can the righteous, or angels be more so?

In his article of April 25, we find that E. C. believes that the resurrection, in the order that he explains it, "took place at, or soon after the destruction of Jerusalem." And with other passages, he quotes the following: "And every creature which is in heaven, and on the earth, and such as are in the sea, and all that are in them, heard I saying blessing, honor, glory and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever," and says, "This I sincerely believe is what was to be fulfilled at the coming of Christ in the clouds of heaven, with power and great glory.— And that it was in the life time of some who were then living. And that some of his disciples, John, if no other, was alive, and was one of the just who were changed." Now as he thinks that the resurrection spoken of in the epistles took place at the same time, he of course believes (see 1 Cor. 15) that the dead was then raised incorruptible, that this corruption put on incorruption, this mortal put on immortality, and that those who had not slept, (which includes all the living) were "changed in a moment, in the twinkling of an eye;" death lost its sting, and grave its victory. But did any thing like this take

place at the destruction of Jerusalem? It is contended that the phrase, 'we shall not all sleep, but we shall all be changed,' does not include all living; it should be remembered that Paul speaks of those who would not be asleep, in contradistinction from all the dead; consequently he means all then living. We come then, to the conclusion, that all the dead were raised, and all the living were changed, or as E. C. would have it, all the just were changed in a moment, and 'every creature' commenced ascribing 'praise, honor, glory and power unto the Lamb forever and ever.' But what evidence have we that this event took place at the second coming of Christ? If the just were changed, as E. C. asserts, at this time, why was Christ so particular to point out to his disciples the way in which they could escape the destruction of the unbelieving Jews? They certainly could have been changed in one place as well as another. Why then did not our Lord tell them that all the just, those who were his followers, and endured unto the end, should be changed in a moment, and that it would be necessary to make no effort to escape from the city? The fact that Christ gave them such instructions as enabled them to know when the judgments that were to come upon the Jews as a nation were nigh, that they might flee to the mountains, and escape, and that he informed them that even the elect could not be saved, except those days of tribulation should be shortened, convinces me that neither Christ nor his apostles taught that the just, then living, or any others, would be changed, and that the dead would be raised incorruptible at that time.

It is plain that before the resurrection and the change, which Paul treats upon in 1 Cor. 15, takes place, Christ's reign must be accomplished, "For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death," and then he will have "put all things under his feet," the dead will be raised and the

living changed. But if all this took place at the second coming of Christ, then his reign closed nearly 1800 years ago. But had Christ "put down all rule, and all authority, and all power" at that time, and were all enemies put under his feet? Had he then subdued death, the last enemy? Had he subdued all things unto the father? If not, then the object of his reign had not been accomplished, and the time, in which the living should be changed, had not arrived.

It appears to me, that at the second coming of Christ, commenced his spiritual *reign* in the earth, the *day* which God 'hath appointed,' 'in the which he shall judge ['rule or govern'] the world in righteousness, by that man, [Christ] whom he hath ordained, whereof he hath given assurance unto *all* men, in that he hath raised him from the dead.' Christ is now governing the world in righteousness, rewarding every man according to his works, and will continue to, till he has subdued all things unto the Father, gathered all things in Christ, according to his purpose, and reconciled the whole intelligent universe to God. 'For it pleased the Father that in him should all fullness dwell; and having made peace through the blood of his cross, by him to reconcile all things to himself.' Then having accomplished his reign, he will himself become subject unto the Father, that 'God may be all in all.' Then, the dead being raised, the living changed, and death and the grave will no longer be victorious.— But few will pretend that these things have already transpired.

E. C. cannot see why John v, 28, 29, "Marvel not at this; for the hour is coming, in which all that are in their graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life, and they that have done evil, unto the resurrection of damnation," may not be understood to mean a literal resurrection; but I am unable to see that he produces any

proof that it should be so understood. He reasons some upon the damnation of unbelievers, but fails to show that this damnation is after death.

It is generally admitted that this passage, and Daniel xii, 3, "And many of them that slept in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt," both allude to the same event. Verse 1 certifies that when this event takes place "there shall be a time of trouble, such as never was since there was a nation, even to that same time," and is nearly quoted by the Saviour, Matthew 24, which proves, as E. C. will admit, that it was to take place at the destruction of Jerusalem. Now why should the above two passages, be understood as teaching a literal resurrection, any more than Ezek. xxxvii, 12. "Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the *land* of Israel."

Our friend says—"Whether all are to be equal to the angels in the resurrection or not, is in my opinion doubtful to say the least." Well, this is a question between him and Christ, and not between him and me. Our Saviour says *they are*. "At any rate," continues the writer, "this passage [containing Christ's language to the Sadducees, Luke xx, 34—36, I suppose he means] does not prove it, unless Christ had allusion to all the dead." Very well, but we have seen that the context shows that he did. He spake in reference to the will of the Father.—"The Father loveth the Son and hath given all things into his hands." He came to do his will. "And this is the Father's will who hath sent me that of all which he hath given me, I should lose nothing, but should raise it up again at the last day."

He says, "If we admit that some are damned after the *resurrection*, I do not see as it is any proof that all will *not be blessed*, and made alive in Christ." But where is *the proof* that any are damned after they die, for what

they do before they die, or that they are damned at all after death? And suppose we admit that some are damned after their resurrection to immortality, it appears to me that we shall also have to admit the Orthodox definition of the term; for where in the Bible do we read of deliverance from damnation in the immortal state?

I admit that the "unbeliever that is damned" will be saved *from* his unbelief, and consequently from condemnation, but I do not believe that there will be unbelievers or condemned ones in the future. I repeat that it appears evident, that both a moral and literal resurrection is taught in the Bible. At least this is my view of the subject, and not mine alone, for I do not rank with those who write '*labored original*' articles for the press.

There is a great variety of opinions respecting the resurrection, and they are frequently rather speculative, because we cannot comprehend it—it is enough for us to know that 'because He lives, we shall live also.'

Suppose, then, that E. C. and myself should discuss every passage in the scriptures, that treats upon the resurrection, to determine whether it alludes to a spiritual or literal resurrection, to a past or future event. I very much doubt its being profitable to us or edifying to our readers.

He believes that all are sinners, but that they will eventually be freed from sin, and be made holy and happy, and of course that *all are worthy* of being raised from this sinful state, to a state of purity and bliss. I believe the same; and here I am willing to let the matter rest.

Dixfield, Oct. 30, 1840.

G. K. S.

On perusing this communication, I saw that it would be in vain to try any longer to get our ministering brethren, and writers into a candid discussion upon the topics which appeared to me to be of such vast importance. But two of the correspondents of the Banner had directly or

ticed them ; and they, both of them, had studiously avoided every question, the consideration of which would break up the smooth track in which they had so long travelled. I saw occasionally, however, some backhanded thrusts, intended as I thought to ridicule my views. I thought it possible, also, that both the editor and readers of the Banner were sick of it, and I concluded to trouble them no more. And although Br. Shaw, in the outset bids me God-speed, yet he winds off by saying he is willing to let the subject rest. No wonder. But he need not have made this request, for in the first place I had no inclination to get into an angry debate with him upon the subject, because such a course always injures a good cause. And in the next place, there were more errors in his communication than could possibly be refuted in an article of reasonable length for the Banner. But I will now proceed to consider his arguments at length, and I hope with candor and fairness. His sneers about what he is pleased to call "perpetual wakefulness," "labored original articles," &c, may pass for what they are worth, I have nothing to do with them. But every thing in the shape of argument shall be attended to. He says—"As I was not certain that I comprehended his meaning in his last article, I have carefully read all the articles that have appeared in the Banner, from his pen, since April 25, upon the coming of Christ and the resurrection." This is right. Of course, then, he must have seen some dozen or twenty questions, if no more, which it would be very important that he should reply to ; not one of which has he noticed. In my article of April 25, I asked, if the end mentioned in 1 Corinthians, *xv*, 24, "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father," should not be understood to mean the same as the end, mentioned in Mark *xiii*, 7, "but the end shall not be yet," and other passages where

we read of the coming of Christ at the *end* of the world. If he expects to show that my views are erroneous, it appears to me of the first importance, that this question be attended to. It appears to me very obvious, that the apostles arguments recorded in I Corinthians xv, and also in I Thessalonians iv, concerning the coming of Christ and the resurrection, are founded chiefly upon the discourse of Christ to his disciples, on the Mount of Olives. If I am correct in this, it follows that "the end," in both cases mean the same thing, viz: the end of the Jewish world. And why did not the writer attend to this question, and give some satisfactory reason if he could, why they should not be so considered? Does he think it enough to say, he "very much doubts" it? If this is sufficient, the infidel can stand ready armed against all arguments that can be deduced from the Bible. All that would be necessary for him to say would be "I very much doubt." He says, "It appears to me that the scriptures plainly teach both a moral and a literal resurrection, and that E. C. confounds one with the other." This too, is a very convenient way of dodging questions. So when Christ said,—*"And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other,"*—he was speaking of a moral resurrection. But when Paul says, *"the trumpet shall sound and the dead shall be raised,"* it means a literal resurrection; although both are to be at the end of the world. When Christ said,—*"for thou shalt be recompensed at the resurrection of the just,"* it must be understood to mean a "moral resurrection," but where Paul speaks of the resurrection of the just, it means a "literal resurrection." And we must be careful not to "confound one with the other." This is a very easy way of sliding over questions which could not be answered.

No one disputes that the scriptures speak of a moral resurrection. But when we read of the resurrection at the last day, coming of Christ, or end of the world, a moral resurrection is *not* all that is meant, neither can the Rev. Mr. Shaw prove that it is. After disposing of all these questions without attempting to answer a single one of them, he says, "In the phrase, that ye may be *accounted worthy* to escape all these things that should come to pass, no doubt is implied that some would not be counted worthy to escape, but it does not follow that Christ should be understood in the same sense in his conversation with the Sadducees." He then goes on with a long round-about story, to make out that being "*counted worthy*," does not mean the same in both passages. I shall not undertake to follow him through all his turnings and windings; for if I can show that in both passages, the subject was upon the resurrection, I suppose this will be sufficient.

It will be remembered that this conversation was to the disciples *alone* on the Mount of Olives. "They came to him privately, saying, tell us when shall these things be? and what shall be the sign of thy coming, and of the end of the world?" After informing them concerning the signs, he told them that his coming should be before that generation should pass away. And all Universalists agree in this, that the time of his coming, in this passage if not in others, was at the time of the destruction of Jerusalem. They also agree in this, that this event happened nearly forty years after these words were spoken by the Saviour. I suppose, too, that it will be conceded that the disciples were nearly all dead before this event transpired; and I think all except John. The passage in question reads thus: "Watch therefore, and pray always, *that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the*

Son of man." Now I ask the plain question, and I hope it will not be treated as my questions have heretofore been treated;—how could the disciples stand before the Son of man at his coming, except they were first raised from the dead? Paul says, Romans xiv, 10, 11, "We shall all stand before the judgment seat of Christ. For it is written, as I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God." Does Paul mean that all were to stand before the judgment seat of Christ, and every knee bow, and every tongue confess to God, before the resurrection? Surely Br. Shaw, all these things are against you. Again:—"But the passage E. C. quotes in his article on the coming of Christ, [see Banner April 25,] 'for thou shalt be recompensed at the resurrection of the just,' Luke xiv, 14, alludes to a moral resurrection, as may be seen by consulting the context, and the recompense is the same as the good received when they came forth to the resurrection of life, John v, 29,—they entered into the *life* of the gospel." Here he asserts that the resurrection of the just, in Luke xiv, 14, is to be understood to be a moral resurrection, as may be seen by consulting the context. I wish he had tried to show this, for surely I can see nothing in the context which goes to give it that meaning. And I consider it an insult to the understanding of his readers, to make such an assertion. It shows, however, how readily he can dispose of every difficulty which happens to come in his way. He might, with as much propriety, assert that the resurrection of the just, in Acts xxiv, 15, should be understood a moral resurrection, and then say "it may be seen by consulting the context." The Rev. Mr. S. says further, "E. C. quotes Phil. iii, 7—11, in which he thinks it is implied that all should *not be accounted worthy to attain unto the resurrection of the dead, and Paul himself would not, unless he should*

continue faithful. But does E. C. believe that the resurrection to immortality depends upon the *faithfulness* of the creature, or upon any thing we can do? If so, why is 'eternal life' called a 'free gift,' and not of works?— And why does he think that Paul implied that only the righteous would be 'accounted worthy to attain unto the resurrection of the dead,' if he in other passages taught 'the resurrection of all the dead?' He seems to make it a point which he is determined to stick to, that because it is admitted that all will be raised from the dead, that all are to be counted alike *worthy*. I will not accuse him of unfairness, but I hardly think he can be satisfied with his own reasoning." He asks, "can there be degrees of happiness in the immortal state." I will reply to this by asking him a few questions. If Paul believed that all are equal in the resurrection, why did he say,—“If by any means I might attain unto the resurrection of the dead.” He was sure of being made equal to the angels, whether he was found in Christ at his coming or not. “But I keep under my body, and bring it into subjection, lest that by any means, when I have preached to others, I myself should be a cast away.” But what if he was a cast-away? Why should he strive to obtain an incorruptible crown? He was sure of being equal to the angels, according to Mr. S's theory, and none could be more so. What sense is there in saying,—“Be thou faithful unto death, and I will give thee a crown of life.” The apostle Paul, quoting from the prophet Isaiah, says, “Eye hath not seen, nor ear heard, neither have entered into the heart of man; the things that God hath prepared for them that love him.” Why are these things prepared for them that love God, if all are equal in the resurrection? But perhaps *the gentleman* will say, these things were prepared for *them*, and that they enjoyed them when they entered into *the life of the gospel* in this world. Let us consult the

word of God farther. 1 John iii, 2. "Beloved, now are we the sons of God; and it doth not yet appear what we shall be; but we know that when he [Christ] shall appear, we shall be like him; for we shall see him as he is." Surely no man ever enjoyed the life of the gospel in this life in a greater degree than the apostle John did. But he waited patiently the coming of his Lord, before he could enjoy the things which were prepared for them that loved God. I repeat that I can hardly believe that Br. S. can be satisfied with his own theory. But it is extremely humiliating for most men to see and acknowledge their own errors. "But if all are rewarded" *"in body according to that he hath done, whether good or bad."* Mr. S. gives this upon other authority than his own, and I suppose he intended that his readers should understand it as scripture. But if there is such a passage, I cannot find it. I hope he does not mean to pervert the scriptures. In 2 Corinthians v, 10, we read, "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." This, be it remembered, was to be when all should appear before the judgment seat of Christ, and is so far from supporting the hypothesis that all are equal in the resurrection, that it blows it all to the wind. Compare this with Matthew xvi, 27. "For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works."—"Can there be degrees of happiness in the state of immortality? And if the unjust are made completely holy and happy, can the righteous or angels be more so?" I ask in turn,—what is the reason there cannot be degrees of happiness in the state of immortality? Is it not possible that Christ will enjoy a greater degree of happiness than the unjust? And will not his disciples, while sitting up-

on thrones, judging the twelve tribes of Israel, enjoy a greater degree of happiness than the unbelieving Jews.

Hebrews xi, 32—35. "And what shall I more say? for the time would fail me to tell of Gedeon, and of Barak, and of Sampson, and of Jephthea; of David also, and Samuel; and of the prophets: Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, Quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to fight the armies of the aliens. Women received their dead raised to life again; and others were tortured, not accepting deliverance, that they might obtain a better resurrection." What is to be understood by this? Did these not expect to receive a better resurrection, than if they had denied the faith? Or did they expect to receive a better "moral" resurrection?

It would be an uphill business to try to make out that there can be no degrees of happiness, or of glory in the immortal state. Cannot the righteous surpass the unrighteous in glory, in the resurrection, and yet the resurrection of the unrighteous be glorious? I think that the resurrection of the righteous at the second coming of Christ, was to be so transcendantly glorious, that compared with this, the resurrection of the unjust, though in a sense glorious, was said to be a resurrection of damnation. Paul says, 2 Corinthians, iii, 9, 10. "For if the ministration of condemnation [damnation] be glory, much more doth the ministration of righteousness exceed in glory. For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth." So I believe in regard to the resurrection. They which were to come forth out of their graves to the resurrection of damnation, [condemnation] although this was glorious, "yet had no glory in this respect, by reason of the glory

that excelleth." And this in my opinion, is the only rational way to account for the fact, that Christ and Paul sometimes spoke of the resurrection in such a way, as to convey the idea that only the righteous were to experience it. In this sense, all that would believe, and should continue faithful until the coming of Christ, should be saved, or attain unto the resurrection of the dead. The next paragraph in Br. Shaw's article which I shall notice, is this. "It is contended that the phrase, 'we shall not all sleep, but we shall be changed,' does not include all living; it should be remembered that Paul speaks of those who would not be asleep, in contradistinction from all the dead, consequently he means all then living." I am at a loss to see how he makes this out. The words are these. "Behold, I shew you a mystery: we shall not all sleep, but we shall all be changed." Now it is evident that if all that were to be changed, means all the dead, then all that slept means all the dead, and not otherwise. What the apostle means is evidently this. We who are in Christ, by a "true and living faith," shall not all of us fall asleep, or die, before the coming of the Lord. But all of us which shall remain, shall be changed, in a moment, in the twinkling of an eye. And now let us look and see where the apostle got his authority for this.—Paul "reasoned out of the scriptures." He was not called to go forth and utter new prophecies, but he "taught none other things than such as Moses and the prophets, and Jesus did say should come to pass." Where then, I repeat, did he get his authority for saying the living should be changed? Jesus said to Martha, speaking of the resurrection at the last day,—“He that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die.” And his meaning was simply this. Whosoever believeth in me, *and shall be alive on earth at the last day, or end of the world, shall not die, but shall be changed, (or taken:*

was Enoch and Elijah) and shall not taste of death. And though he were dead, yet when that time comes, he shall live. Upon this ground, nothing can be more intelligible or easy to be understood than this. But theologians, under the mistaken notion that the resurrection at the last day is yet future, have been sadly puzzled to understand what the Saviour could mean, by saying that some believers should *never die*. And so they have gone to work to hunt up some figurative meaning that would do to apply to it. Some have hit upon one idea, and some upon another, but after all, they leave it darker than they found it. The passage means just what it says; believers who should remain alive until the last day should never die, but should be changed in a moment, in the twinkling of an eye. I could add many more passages to show that Paul wrote this upon the authority of Christ, but this may suffice for the present. "But," says Mr. S. "what evidence have we that this event took place at the second coming of Christ?" I reply—we have the plain, unequivocal testimony of Christ, and of Paul, and that is all we ought to ask. Shall we say, we will not receive the word of God as evidence, unless it is corroborated by better authority? Suppose the word of God was supported by volumes of profane history, would this make it any more certain? Do we need this before we can believe the scriptures? We should remember, also, according to the New Testament scriptures, there was to be, and accordingly *was*, a falling off; and that for some time there had been but few if any new converts to the Christian faith;—and also that there was a falling away, and the love of many had waxed cold. Consequently the number of the elect, could not have been so great as at earlier days of the church. In addition to this, it should *be remembered* that at the time of the destruction of Jerusalem, there were wars and commotions, all over the christian world; and at such times events might pass un-

noticed, that at other times might be recorded in history. And further, admitting they were recorded, there are many chances to one that they would have been destroyed with other books during the dark ages which followed. But leaving these things out of the question entirely, still the absence of other evidence, ought not to have the weight of a feather against the word of God. Mr. S. continues, "If the just were changed, as E. C. asserts, at this time, why was Christ so particular to point out to his disciples the way in which they could escape the destruction of the unbelieving Jews? They certainly could have been changed in one place as well as another. Why then did not our Lord tell them that all the just, those his followers, and endured unto the end, should be changed in a moment, and that it would be necessary to make no effort to escape from the city?" I never said that the dead were raised, and the just changed *before* the destruction of the city, and Mr. S. ought to have known better than to ask this question. The calamities which was to come upon the unbelieving Jews, and which the disciples were exhorted to escape, was to be before the coming of Christ in the clouds. After speaking of the tribulations which should come to pass, and the signs by which they might know when it should come, the Saviour says,— "Immediately *after* [not before] the tribulation of those days, shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of heaven shall be shaken. And then shall appear the sign of the Son of man in heaven; and they shall see the Son of man coming in the clouds of heaven with power and great glory."

Had the disciples, or any other of the elect, been in the city, and remained there, they must have shared the fate of the unbelieving Jews. What sense, then, is there in such reasoning? Had I said that the time when the dead were raised, and the living changed was before these

tribulations, then his reasoning would have been to the purpose. But in regard to the Saviour's not saying any thing about the just being changed, I reply that he *did* speak of it. He says, "Then shall two be in the field; the one shall be *taken*, and the other left. Two women shall be grinding at the mill; the one shall be taken and the other left." And be it remembered that *taken* is the word used in scripture in the case of Elijah being translated. And so undoubtedly the disciples understood it. Paul and Job, if I mistake not, are the only ones that use the word "changed," in connection with the doctrine of the resurrection. Of this however I will not say for certainty; but I cannot at this moment call to mind any other.

In the following paragraph, I suppose Br. S. thought his arguments were unanswerable. And so I admit they are, according as the subject is generally understood.— "It is plain that before the resurrection and the change that Paul treats upon in 1 Cor. xv, takes place, Christ's reign must be accomplished. 'For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death.' and then he will have 'put all things under his feet,' the dead will have been raised and the living changed. But if all this took place at the second coming of Christ, then his reign closed nearly 1800 years ago. But had Christ 'put down all rule, and all authority, and all power,' at that time, and were all enemies put under his feet? had he then subdued death, the last enemy? had he subdued all things unto the Father? If not, then the object of his reign had not been accomplished, and the time in which the living should be changed, had not arrived." It is true that in one sense, *Christ's reign, according to my views, was accomplished nearly 1800 years ago. That is, his reign as king of the Jews, was accomplished at the end of the Jewish world, when there was no longer any Jews to reign over.*

My views in this respect, do not differ so very widely from the views of other Universalists, if they only knew it. Mr. Whittemore, in his notes on the parables, page 42, says, "As the wheat was gathered into the garner, so the christians were preserved safe from the dreadful calamities that overthrew the Jews; and as the chaff was burned, so were the enemies of Christ utterly destroyed." Parable of the winnowing fan.

Here I will quote a paragraph from Dr. Warburton, which I find in Mr. Whittemore's notes on the parables, page 339.

"For as God's reign over the Jews entirely ended with the abolition of the temple-service, so the reign of Christ, *in spirit and in truth*, had then its first beginning."— Now as 'all power in heaven and in earth,' was given into the hand of Christ, surely God's reign over the Jews, which ended with the abolition of the temple-service, was Christ's reign. And the reign of Christ '*in spirit and in truth*,' (in the immortal world, and not in this world) 'had then its first beginning.' The idea that the glorious kingdom of Jesus Christ, as described by the holy prophets and apostles, where the nations should learn war no more, and where all should know the Lord from the least to the greatest, had its beginning at the abolition of the temple-service, is so preposterous, and so directly contrary to known facts, that it is not the least wonderful thing, among the wonders of this world, that it should ever have been imbibed by professed christians. Especially as it was foretold by the inspired penman, that all nations should be deceived by the mother of abominations, that all should worship the beast, &c. A prophecy which has from that day to this been fulfilling, and now is being fulfilled, as we see with our own eyes. And this prophecy in the book of Revelation, could never have been fulfilled had the state of things concerning the spiritual kingdom of Christ commenced, and continued in this world. Be-

sides the apostle Paul says, "Flesh and blood cannot inherit the kingdom of God."

What I understand by his enemies being destroyed, is this. The Jews, at that time were, as a nation, to be totally destroyed, and their power annihilated. They were to be punished with everlasting destruction from the presence of the Lord, and from the glory of his power. "But those mine *enemies*, which would not that I should rule over them, bring hither and slay them before me." These *enemies* be it remembered, were the unbelieving Jews, which would not that Christ their king should reign over them. And they were to be slain before him, after he had ascended to his Father to receive for himself a kingdom, and *returned*; which certainly must mean his second coming. But death also is an enemy, and when his enemies the Jews were destroyed from being God's holy people, then he was to destroy death the last enemy, by bringing the whole house of Israel up out of their graves, and gathering them into their own land. Then had he subdued all things to his Father; that God might be all in all. Then was brought to pass the saying that was written, 'Death is swallowed up in victory.' In view of this glorious event, the apostle exclaims, 'O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law.' Here in substance, the question is asked; O where is sin? It is finished. The promise to the house of Israel, and the house of Judah, that Christ should take away their sins, is fulfilled. But "whoso readeth, let him understand." All these things were concerning the house of Israel.— "And so *all Israel* shall be saved: as it is written, there shall come out of Zion the deliverer, and shall turn away ungodliness from *Jacob*. For this is my covenant unto *them*, when I shall take away their sins." Now let us attend carefully to the following passage of scripture. *Heb. viii, 8—12.* "Behold the days come, saith the Lord,

when I will make a new covenant with the *house of Israel* and the *house of Judah*; not according to the covenant that I made with their fathers, in the days when I took them by the hand to lead them out of the land of Egypt: because they continued not in my covenant, and I regarded them not, saith the Lord: For this is the covenant that I will make with the *house of Israel* after those days, saith the Lord, I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: And they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." Remember this new covenant with the *house of Israel* and the *house of Judah*, was to be when the Lord should take away their *sins*. Consequently it must have taken place at the resurrection; when they should say, 'O death, where is thy sting? O grave where is thy victory?' Or in other words, O where is sin? Now let us notice the 13 verse of this viii chapter of Heb., and see what is to be understood by it. In that he saith, a new *covenant*, he hath made the first old. Now that which decayeth and waxeth old, is ready to vanish away. Does it not appear by this that the new covenant was to be made with the house of Israel, when the old covenant which God made with their fathers should vanish away? And if so, then it is certain the whole house of Israel, in all countries, and in all ages, were raised from the dead, and entered into the heavenly Canaan at the second coming of Christ. For then was the time that the old covenant was broken, or vanished away. But so far from this being the time when Christ's spiritual reign was to end, it was the very time when it was to commence. Mr. S. himself says—"It appears to me, that at the second coming of Christ, commenced his

spiritual *reign* in the earth, the day of which God 'hath appointed,' in the which he shall judge ['rule or govern'] the world in righteousness, by that man [Christ] whom he hath ordained, whereof he hath given assurance unto *all* men, in that he hath raised him from the dead."— Here I agree with him as to the time when the spiritual reign of Christ commenced. But I differ from him entirely as to its being in this earth. When Christ informed his disciples concerning his second coming, he said, "heaven and earth shall pass away." On the authority of this, Peter says, "But the day of the Lord will come as a *thief in the night*; [remember Christ said his coming should be as a thief in the night,] in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burnt up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness; looking for and hasting unto the coming of the day of God, wherein the heavens, being on fire, shall be dissolved, and the elements shall melt with fervent heat? Nevertheless, we, according to his promise, look for *new heavens* and a *new earth* wherein dwelleth righteousness." Now if the spiritual reign of Christ, which the apostles were looking for, when their Lord should come 'as a thief in the night,' was in the new earth, which they were also looking for, then we may suppose the scriptures which speak of this glorious reign, have been fulfilled. As Br. S. and I agree as to the time when Christ's spiritual reign commenced, let us notice a few, out of the many passages, which speak of this peaceful and glorious reign, and see if it will agree with the history of the religious world from that time to the present. *Isaiah xi, 6—9.* "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together;

and a little child shall lead them. And the cow and the bear shall feed ; their young ones shall lie down together : and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrices's den. They shall not hurt not destroy in all my holy mountain ; for the earth shall be full of the knowledge of the Lord as the waters cover the sea." Ezekiel xxxiv, 24—28.

"And I the Lord will be their God, and my servant David a prince among them ; I the Lord have spoken it. And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land : and they shall dwell safely in the wilderness, and sleep in the woods. And I will make them and the places round about my hill a blessing : and I will cause the shower to come down in his season ; there shall be showers of blessings. And the tree of the field shall yield her fruit, and the earth shall yield her increase, and they shall be safe in their land, and shall know that I am the Lord, when I have broken the bands of their yoke, and delivered them out of the hand of those that served themselves of them. And they shall no more be a prey to the heathen, neither shall the beasts of the land devour them ; but they shall dwell safely, and none shall make them afraid." Jere. xxxi, 31—34.

"Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah : Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt ; which my covenant they brake, although I was an husband unto them saith the Lord : But this shall be the covenant that I will make with the house of Israel ; After those days, saith the Lord, I will put my law in *their inward parts*, and write it in their hearts ; and will *be their God*, and they shall be my people. And they shall

teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more." Micah iv, 1—4.

"But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come and say, Come and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem. And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into ploughshares, and their spears into pruning hooks: nation shall not lift up a sword against nation, neither shall they learn war any more.— But they shall sit every man under his vine and fig-tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it." Luke i, 67—79.

"And his father Zacharias was filled with the Holy Ghost, and prophesied, saying, Blessed be the Lord God of Israel; for he hath visited and redeemed his people, And hath raised up a horn of salvation for us in the house of his servant David; As he spake by the mouth of his holy prophets, which have been since the words began; That we should be saved from our enemies, and from the hand of all that hate us; To perform the mercy *promised* to our fathers, and to remember his holy covenant, The oath which he sware to our father Abraham, That he would grant unto us, that we, being delivered out of the hand of *our enemies*, might serve him without fear, In holiness and righteousness before him all the days of our life. And *thou, child*, shalt be called The Prophet of the Highest:

for thou shalt go before the face of the Lord to prepare his way; To give knowledge of salvation unto his people, by the remission of their sins, Through the tender mercy of our God; whereby the day-spring from on high hath visited us, To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace." No one, surely, will contend that this state of things has existed on this earth from that time to this. How then, can it be that the spiritual reign of Christ is in this world? It appears to me that it would be impossible to make a greater blunder than this. And yet, I know that this is the generally received opinion. But it is contended that the spiritual reign of Christ, is to end at the resurrection. How then can it be true, that Christ should reign over the house of Israel forever? It will be said perhaps, that forever does not mean time without end. And that at the "third or final" coming of Christ, *forever* will have run out. Well then, "He shall be great, and shall be called the Son of the highest; and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob *forever*; and of his kingdom THERE SHALL BE NO END." How then, I ask, can his reign over the house of Jacob have an end? Again—"His seed shall endure forever, and his *throne* as the sun before me. It shall be established forever as the moon, as a faithful witness in *heaven*." By this it appears that his throne is established in heaven, and it proves conclusively that it cannot be in this earth.

The amount of what Mr. S. says about the passages in John v, 28, 29, and Daniel xii, 2, seems to me to be, that they could not mean a literal resurrection, because if so, they must have been fulfilled at the time of the destruction of Jerusalem. The very time, by the way, that I have been contending they were fulfilled. It is a new

way of convincing an opponent of his error, to admit what he says to be correct. He continues, "Now why should the above two passages, be understood as teaching a literal resurrection any more than Ezekiel xxxvii, 12.—"Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the *land* of Israel." Indeed! And how, pray, does he know that *that* does not mean a literal resurrection? He says not a word by way of proof, that opening their graves, and causing the house of Israel to come up out of their graves, is not to be understood to mean a literal resurrection. But he puts *land* in italics, and I suppose he thinks "a hint to the wise is sufficient." But he is not alone—all Universalists, as far as I know their opinions upon this passage, understand it to mean the return of the Jews to their own land, after their captivity in Babylon. And I have never heard any other reason for understanding it in this sense, than merely because it says, "and will bring you into the land of Israel." But if we examine all that is said in connection with their being brought into the land of Israel, we shall find these prophecies were not fulfilled, at that, or at any other time, from the call of Abraham, until the end of their dispensation. The sum of it was briefly this. The Lord said by Ezekiel,—That he would open their graves, and cause them to come up out of their graves,—that he would put his spirit within them, and bring them into their own land; that the house of Israel, and the house of Judah should be again united, they should be cleansed from all their sins, that Christ should be their king, and should reign over them forever. That he would make a covenant of peace with them, would multiply them, and *set his sanctuary* in the midst of them forever more. I have been asked what this means, "I will multiply them." "Will there be children born unto them in the immortal

world?" I reply, this is not what it says. It may mean that their numbers were to be increased by the conversion of the Gentiles. Strangers were sometimes circumcised, and adopted into the families of the Hebrews. And we are told by some, that this was termed 'being born again.' So this may mean that the heathen were to be converted, and born into the kingdom of Christ. Isaiah lx, 14—16. "The sons also of them that afflicted thee, shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee, The city of the Lord, The Zion of the Holy One of Israel. Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations. Thou shalt also suck the milk of the Gentiles, and shalt suck the breast of kings: and thou shalt know that I the Lord am thy Saviour and thy redeemer, the mighty one of Jacob." But why is it thought that it cannot be the resurrection, because it is called the *land* of Israel? The heavenly country is certainly as often called land as any thing else; and sometimes the land of Israel. Let any one examine Ezekiel xl, 2, and see if he can make any thing else of it. "In the visions of God brought he me into the *land* of Israel, and set me upon a very high mountain, by which was as the frame of a city on the south." See also Isaiah lx, 18—21. "Violence shall no more be heard in thy *land*, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise. The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down; neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended. Thy peo

ple also *shall be* all righteousness: they shall inherit the land forever, the branch of my planting, the work of my hands, that I may be glorified." "Thine eyes shall see the king in his beauty; they shall behold the *land* that is very far off." When Elisha saw Elijah taken up into heaven by a whirlwind, he cried, "My father, my father! the chariot of Israel, and horsemen thereof." And if the chariot and horsemen by which Elijah went up into heaven, were called the chariot of Israel, would it be out of the way to say, that the place where he went, was the land of Israel? But they were to be brought into their *own* land. And so is heaven often called their own land. Is not the same thing meant by their own land, as by their own border? Now let us look at Jeremiah xxxi, 15—17. "Thus saith the Lord; A voice was heard in Ramah, lamentation, and bitter weeping; Rachel weeping for her children, refused to be comforted for her children, because they were not. Thus saith the Lord; Refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded, saith the Lord; and they shall come again from the land of the enemy. And there is hope in thine end, saith the Lord, that thy children shall come again to their own *border*." This prophecy referred to the time when the children were slain by the order of Herod; and their mothers were comforted by the promise that they should embrace them again in the resurrection. If it is contended that the words, "I will open your graves, and cause you to come up out of your graves," does not mean a resurrection, I really think that some more substantial reason ought to be given, than merely because it says that they shall be brought into the "*land of Israel*." Especially as no reasonable man can *have a face to say* that all the prophecies connected with *it, has ever been fulfilled* in this world. What it is that *makes every one so determined to have all the passages*

in the Bible that speak of the resurrection, be understood to mean something else, I do not know. Sure I am that it is taught in almost every page; and yet if half a dozen verses were taken out, it is my opinion that the doctrine would be discarded altogether. As it is, the heathen notion of the "immortality of the soul," is much more relied on, as the hope of a future life, than the christian doctrine of the resurrection of the dead. In reply to what I said about the Saviour's not meaning all, in what he said to the Sadducees about the resurrection, Mr. S says, "Well, this is a question between him and Christ, and not between him and me. Our Saviour says *they are*." And how does he make out that Christ said that he meant all the dead. Only hear him. "We have shown that the context shows that he did." If the Rev. gentleman would have his readers satisfied, that his premises are correct, it is not enough to say the context shows it, without quoting a word of the context, or giving any explanation upon it. The passage in question is in Luke xx, 35, 36.— And what is there in the context which goes to show that Christ alluded to all the dead, both the just and the unjust? It is a very easy matter just to say, "the context shows," but not always so easy to make it appear so. Let us have the whole conversation of Christ to the Sadducees, and let every reader judge for himself whether it proves that he meant all the dead or not. Luke xx, 27—38. "Then came to him certain of the Sadducees, which deny that there is any resurrection, and they asked him, Saying, Master, Moses wrote unto us, If any man's brother die, having a wife, and he die without children, that his brother should take his wife, and raise up seed unto his brother. There were, therefore, seven brethren: and the first took a wife, and died without children. And the second took her to wife, and he died childless. And the third took her; and in like manner the seven also: and they

left no children, and died. Last of all the woman died also. Therefore in the resurrection, whose wife of them is she? for seven had her to wife. And Jesus answering, said unto them, The children of this world marry, and are given in marriage: but they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage: Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection. Now that the dead are raised, even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. For he is not a God of the dead, but of the living: for all live unto him." What is there here which proves that all the dead, both just and unjust, are meant? And if the Saviour had allusion to all the dead, why did he say, 'they which shall be accounted worthy?' This question has never been satisfactorily answered, nor ever can be. And I deny that the question lies between me and Christ. Mr. S. in order to show that 'they which shall be accounted worthy,' means all, whether accounted worthy or not, says, "He spake in reference to the will of his Father." "The Father loveth the Son, and hath given all things into his hands." And then he says, quoting another passage: "And this is the Father's will who hath sent me, that of all which he hath given me, I should lose nothing, but raise it up again at the last day." Thus by taking one verse in the 3d, and another in the 6th of John, I suppose he thinks he has made out that God gave both the just and the unjust, to Christ; and that he will raise all up, equal in glory and in happiness, at the last day. Well, let us follow him on, and see if the passages which he has quoted can be fairly understood to favor his views. John iii, 35. "The Father loveth the Son, and hath given all things into his hands." I admit that this

proves that all are given into the hands of Christ. But does this prove that all were to be accounted worthy to stand before the Son of man at his coming? or to have part in the resurrection of the just? If so, what are we to understand by the next verse? "He that believeth on the Son, hath everlasting life: he that believeth not the Son, shall not see life; but the wrath of God abideth on him." Now let us examine his other passage. John vi, 39. "and this is the Father's will which hath sent me, that of all which he hath given me, I should lose nothing, but should raise it up again at the last day." I admit that the ones that Christ should not lose, but should raise up again at the last day, means the same as they which shall be accounted worthy to obtain that world and the resurrection, in Luke xx, 35. But I do not think it fair, to connect it with a passage in another chapter, and upon entirely another subject, to prove that "they which shall be accounted worthy," means they which shall not be accounted worthy. I am willing, however, to consider it in connection with the context, and see what it *does* mean. Verse 40. "And this is the will of him that sent me, that every one that *seeth the Son*, and *believeth* on him, may have everlasting life: and I will raise him up at the last day." Now here is a question—did *all* believe on Christ? Certainly not. And unbelievers were the ones which would not be accounted worthy to obtain that world, and the resurrection of the dead. Verse 53—56. "Then Jesus said unto them, verily, verily I say unto you, except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.— Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him." Thus we see that it was believers which dwelt in Christ, that he was to raise up at the last day.

Now look at 1 Thess. iv, 16. "For the Lord himself shall descend from heaven with a shout, with the voice of the arch angel, and the trump of God : and the dead in Christ shall rise *first*." Again, 1 Cor. xv, 23. "But every man in his own order; Christ the first fruits; afterward they which are Christ's (or in Christ) at his coming." If there is any mystery about it, it appears to me that these two passages explains it all, clearly and satisfactorily. Christ in this passage, as well as in what he said to the Sadducees, alluded to such as dwelt in him, and he in them. They which should be accounted worthy, and should be found in him at his coming.— And the reason, I suppose was, that they might embrace the opportunity before it was too late, to believe in him, become subjects of the special salvation, and be found in him at his coming. Verse 64. "But there are some of you that believe not. For Jesus knew from the beginning who that believed not, and who should betray him." What then, were they to be raised up again at the last day, in the same sense as believers? If so, why did he say, "This is the will of him that sent me, that every one that seeth the Son and *believeth* on him, may have everlasting life : and I will raise him up at the last day?"— Says Mr. S. "Suppose we admit that some are damned after their resurrection to immortality, it appears to me that we shall also have to admit the Orthodox definition of the term, for where in the Bible do we read of deliverance from damnation in the immortal world." I do not object to the Orthodox definition of the word damnation, because they believe there will be no deliverance from it after the resurrection ; but because they understand that to be *damned*, means to be doomed to endless misery.— And I endeavored to show that if this was the true meaning of the word, every soul that has existed since the *days of the apostles*, must inevitably suffer this dreadful *punishment*. When Christ said, "the hour is coming, in

the which all that are in the graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation"—he did not say that they that have done evil shall be doomed to endless suffering. When he commanded his disciples to go out into all the world and preach the gospel, he did not say that all who could not heal the sick and raise the dead, should be doomed to endless misery. If this had been the case, it would be impossible to reconcile it with the truth, that in Christ shall all the kindreds of the earth be blessed. The Universalists have not in my opinion, met the Orthodox on the right ground, concerning this word. It cannot be denied, that it is said concerning the sin against the Holy Ghost, Mark iii, 29. "But he that shall blaspheme against the Holy Ghost, hath never forgiveness: but is in danger of eternal damnation." And it never has, nor never can be shown, that eternal damnation will come to an end. And taking it in connection with the parallel passage in Matthew, it would be difficult to express endless duration more explicitly. Matt. xii, 31, 32. "Wherefore I say unto you, all manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." According to this, then, eternal damnation is in the world to come. And the more I read and hear about this not being in the eternal world, and after the resurrection, the more I am convinced that the Universalists are in the wrong concerning it. Certainly "world to come" in this passage, means the same as in Mark x, 30. "But he shall receive a hundred-fold now in this time, houses, and brethren, and sisters, and mothers, and children, and

lands, with persecutions; and in the world to come, eternal life." It is perhaps contended that both mean in this world, or in the Jewish and Christian age, but I cannot think so.

In what part of the Bible does Mr. S. learn that the Pharisees did not believe in the resurrection of the unjust? Or where did he get his authority for such an assertion? And what does Paul allude to when he says, "which *they themselves* also allow?" Was it not those very *Pharisees* which Mr. S. says did not believe in the resurrection of the unjust? Or was it the Sadducees, who denied the doctrine of the resurrection altogether? I wonder he did not say, "This may be seen by consulting the context."

I have now patiently followed the writer through; and have considered every point in his communication, which has any appearance of argument. He has presented no difficulties to my views, which were not presented to my mind and considered, before I ever mentioned my sentiments to any one. He seems to think it a matter of little consequence how we understand these things, so long as we agree in the sentiment that all will finally be saved. I think otherwise. If it is important that we have the Bible, it is important that we *understand* it.

And certainly, if the coming of Christ *was* indeed at the time when he assured his disciples it should be;—that he came in a cloud in like manner as he was seen by his disciples to go up into heaven, (for a cloud received him out of sight,) if, as was foretold both by him and the angels, they should see him;—if also, according to his own words, (which he said should not pass away) he did send his angels to gather together his elect from the four winds, from the uttermost parts of the earth to the uttermost parts of heaven; then, certainly, the scriptures have been grossly misunderstood. Of all this, I have no more doubt, than I have that he was born.

in a manger, or that he was crucified, and arose again from the dead. And the only reason that no other person believes it, is, they do not believe his words. I do not accuse any one of wilfully contradicting the Lord Jesus Christ; but they do not, and *will* not believe that he meant as he said. But though the whole world is against me, yet I must believe God rather than man.

EVERLASTING DESTRUCTION FROM THE PRESENCE OF THE
LORD.

“Seeing that it is a righteous thing with God to recompense tribulation to them that trouble you; and to you who are troubled, rest with us; when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.” 2 Thessalonians i, 6—9.

In the course of the discussion between the Rev. Thomas Whittemore, editor of the *Trumpet*, a Universalist paper published in Boston, and Rev. Parsons Cooke, editor of the *Puritan*, an orthodox paper published in Lynn Mass., upon the question, “Is the doctrine of endless misery taught in the Bible?” Mr. Cooke introduced the above passage as going to support his views. It is my object in writing this article, to show that the two gentlemen were both in the dark in their views concerning this passage. It is no ways certain that because they differ in opinion in regard to the meaning of the passage, that they, either of them, understand it right.

Among other passages, Mr. Cooke introduces this in Thessalonians;—and in a subsequent No. of the *Trumpet*, we find the following paragraph by way of reply.

“Last of all, in your list of texts, comes 2 Thessa. i, 6—9. The reader will turn to the text. The word *co*

(asting has been fully explained. You say this passage is 'to be fulfilled at the FINAL coming of Christ.' You set yourself up as an *experienced* controversialist—a head and shoulders taller than your brethren in such matters. Do you, an experienced controversialist, think there is no need of giving even a modicum of proof on the point on which the whole matter turns? If you will prove that this passage is to have its fulfillment at the IMMORTAL resurrection of the dead, we will grant that you make out your point. But you have not attempted to give us ONE JOT of proof. Do you think your *mere word* is sufficient?—'To the law, and to the testimony; if they speak not according to this word, *it is, because there is no light in them.*' "

Here Mr. Whittemore expressly admits that if this passage is to have its fulfillment at the immortal resurrection of the dead, his opponent has made out his point. Without admitting Mr. Whittemore to be correct in this, I wish to take a look over some of his own writings, and see what difficulties this admission will involve him in. In his notes on the parables, he says, page 345, "In all his [Christ's] ministry he never spoke of any other coming but that which took place at the destruction of Jerusalem; and in regard to his coming, he declared that some to whom he spoke should not taste of death till they saw it, (Matt. xvi, 27, 28,) that his disciples should not travel over the cities of Israel before it took place, (Matt. x, 23,) that the apostle John should live until it happened, (John xxi, 21, 22,) and that the high priest of the Jewish nation should see it, (Matt. xxvi, 46.)" Now if Jesus never, in all his ministry, spoke of but one coming, and that to take place within forty years at most from the time of his crucifixion, what does Mr. Whittemore mean by what he says about his "FINAL" coming? Is there to be a coming of Christ to raise the dead which is yet future, and yet the Saviour himself in all his ministry,

did not say a word about it? Mr. Whittemore will say, perhaps, that Paul speaks of Christ's coming to raise the dead; and so he does, but he says it upon the authority of what Christ said himself, and he speaks of no other coming than the coming which Christ speaks of in his ministry, and all which he says, in all his epistles, concerning the coming of the Lord, is based upon what Christ said to his disciples in the course of his ministry. Mr. Whittemore will admit that the coming of Christ to raise the dead, is spoken of in the 4th chapter of 1 Thessalonians; "Then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air." In his notes on the parables, page 305, he says, "Addressing the Thessalonians, the same apostle [Paul] said, 'For yourselves know perfectly, that the Lord so cometh as a thief in the night. * * * * Therefore, let us not *sleep*, as others, but let us *watch* and be sober.'" (1 Thess. v, 2—6.) This Mr. Whittemore calls the same coming as that which Christ spoke of in his ministry. Then according to his own showing, the coming of Christ to raise the dead, was the same as the time when he came to destroy his enemies the Jews. There is no possible way of getting over this, for he quotes this passage in the first part of 5th Thessalonians, to prove that the coming of Christ was then near at hand, and this is a continuation of the subject of the coming of Christ to raise the dead. It is strange that that gentleman did not, in all his writings, see the difficulties which he had been continually blundering into. In reply to the above paragraph from Mr. Whittemore, Mr. Cooke says:

"Your only objection to our interpretation of 2 Thess. i, 6—9, is, that it does not refer to the *final* coming of Christ. When you will show that all the circumstances here brought out meet in any other coming of Christ, you will have some ground for denying that this refers to his

final coming. The coming of Christ here spoken of, is one in which he will recompense tribulation to the troublers of the church—when he shall be revealed from heaven in flaming fire—when he shall come to take vengeance on them that know not God—when his coming shall be attended with his mighty angels—when he shall punish men with everlasting destruction—when he shall come to be glorified of his saints.

It is common with Universalist writers, to make the text speak of Christ's coming to destroy Jerusalem. And as you give it no other reference, we suppose that is your way of evasion. But we have one or two difficulties in the way of such an interpretation. The Jews are not mentioned in the whole epistle. Then there is no evidence that at the time of the writing of this epistle, the Thessalonians experienced their persecutions mainly from the Jews. It is far from being probable that a little handful of Jews, in that province so distant from Palestine, afforded the church so much annoyance as to receive such a notice in this epistle, as their persecutors. And then the assumption that the christians in all parts of the world were to receive such a glorious rest, when Jerusalem should be destroyed—that that event should be followed by a grand and eternal jubilee to the church in every province is glaringly contrary to the fact. We look in vain to the history of that age, for any such luminous days to the church as seems to figure in your fancy. It is certain that only sixteen years before the destruction of Jerusalem, Nero commenced his infernal persecutions, which spread as far as the Roman power, and lasted as long as his life, which ended only two years before that event. And only eleven years after that event, Domitian, whose hostility was only second to Nero's, assumed the imperial power. And surely nothing took place in the interval answering to the descriptions of the text. Another difficulty; It was a REST WITH US—with Paul, who

was dead long before Jerusalem was destroyed. And so in the ordinary course of nature a considerable portion of the Thessalonians must have been dead also. All then that you have said to the contrary notwithstanding, the church may look forward to the rest which remaineth for the people of God, and the wicked be assured of an *everlasting* destruction from the presence of the Lord and the glory of his power, ministered by the same hand that consummates the rest of the righteous."

Mr. Cooke is greatly mistaken when he says, "There is no evidence that at the time of writing this epistle, the Thessalonians experienced their persecutions mainly from the Jews." Had he read the 17th chapter of Acts, he would have learned better than to have made this assertion. But there is certainly much weight in his reasoning, and some things which it appears to me his opponent was bound to notice. He says, "When you will show that all the circumstances here brought out, meet in any other coming of Christ, you will have some ground for denying that this refers to his final coming." Mr. W. does not attempt to show that all these circumstances met in any but the final coming of Christ; for the very good reason that he *could not*;—but he goes on to propose some questions which could not be answered on Mr. Cooke's ground, and so the matter ended. The following is the reply of Mr. W.

"The last passage before us is 2 Thess. i, 6—9. You call on me to show that 'all the circumstances here bro't out, met in any other coming of Christ,' except his *final* coming. Your manner of proposing this argument is objectionable, and I will point out 'a more excellent way.' As you have the *affirmative* of the question, and as you brought this passage into discussion, and affirm that it refers to the *final* coming of Christ, will you please to show that 'all the circumstances here brought out meet' in the

final coming. Do you hold that the believers at Thessalonica should have no rest until the *final* coming of Christ? Do you believe that no coming of Christ with his angels has taken place? Do you deny that Christ has ever taken vengeance on his enemies? Do you deny that the persecuting Jews have been already driven out from the presence of the Lord? Are not temporal things frequently said to be *everlasting* by the sacred writers?—‘Cain went out from the *presence of the Lord*,’ in this life. Gen. iv, 16. Did not Jonah rise up to flee from the *presence of the Lord* in this life? Jonah i, 3. We read of the Jews when carried away captive, that God ‘cast them out from his presence.’ 2 Kings xxiv, 20.—Do you believe that all this refers to the future immortal state? Dear sir, I would not burden you too much; but when you have given these questions a candid answer, I have others concerning this passage to propose. Come, give us the answers.”

It is plain to be seen that there are insuperable difficulties in the way of both theories as held by these two gentlemen, and there is but one way to reconcile them, which is, that what they call the *final* coming, was all the coming which we read of in the New Testament, which was then future, excepting perhaps in the book of Revelation. Mr. Cooke knew very well that if he should say that no coming of Christ with his angels had taken place, his opponent would prove by the express declaration of Christ himself, that his coming was to be in the generation in which he lived. On the other hand, Mr. Whittemore knew it would not do to say that ‘all the instances brought out’ in the passage in question, met in the coming of Christ at the destruction of Jerusalem, according to his ideas of the coming at that time. Here the *Universalists* and *Orthodox* will remain at issue, until they are willing to take the word of God as it reads, and ~~let~~

human opinions alone. As Mr. Whittemore did not give his views in full upon the coming of Christ in his discussion with Mr. Cooke, I have taken a range over his notes on the parables, and have endeavored to show that his views are not scriptural, and that he is not consistent with himself. This book as far as I am acquainted, is considered a kind of standard work in our denomination, especially among young preachers. At least as much so as any other. Indeed, it was designed by the author to be, in particular, an assistant to young preachers in our order. In the preface, he says, "In this way the author has flattered himself that he has rendered a slight service to the order of christians to which he belongs, and particularly the young clergy of that denomination." But I sincerely hope, that before our "young clergy" proceed much further to preach Br. Whittemore, instead of preaching Jesus Christ and him crucified, they will pause and consider whether they can assent to his creed in full. Is it treating the word of God with due reverence, to call the heathen Roman armies, the abomination of desolation, God's holy angels? Will it do to make the Saviour of the world say, "And he shall send his abomination of desolation with a great sound of a trumpet; and they, the abomination of desolation, the Roman soldiers, shall gather together the elect," &c.? Or, "When the Son of man shall come in his glory, and all the holy abomination of desolation with him, then shall he sit upon the throne of his glory?" Yet all this and much more they must swallow, if they follow their favorite author through all his routine of inconsistencies. If the coming of Christ in the clouds, was fulfilled in the approach of the Roman armies, why did he say that his coming was to be immediately *after* the calamities which were caused by the Roman armies? Surely the wisdom of this world is foolishness.

The following upon the special and common salvation, was written for the Gospel Banner in Oct. 1840, but was never sent to the office. Some of it has been treated upon in this work, but as some of it has not, it may be well to give it a place.

SPECIAL AND COMMON SALVATION.

"For therefore, we both labor and suffer reproach because we trust in the living God, who is the Saviour of all men, specially of those that believe." 1 Tim. iv, 10.

It is only necessary to read this single passage of scripture, to be convinced that God is the Saviour of mankind in more than one sense. But this is not all, the scriptures every where speak of two characters, the righteous and the wicked, the just and the unjust, the godly and the ungodly, believers and unbelievers, &c. It has long been the prevailing opinion among professed christians, as every one knows, that at death, or at some future day, called the day of judgment, or both; these two characters are to be separated, the righteous to be received to immortal joys at God's right hand; while the wicked will be banished from every thing in the shape of happiness, and doomed to suffer the most severe and unmerciful punishment in the power of Almighty God to inflict. This religious notion, unscriptural, unreasonable, and absurd as it is, has taken so deep root in the minds of many people, that it is extremely difficult to convince them that it is an error. They will say that they are capable of reading for themselves, and they find the doctrine of endless misery every where taught in the Bible. But the truth is, most of us, and myself among the number, were taught this notion before we were capable of reading, much less of understanding, a single chapter in the Bible. *Our parents and others have instilled these things into our minds in our tender years; we have heard it taught at church; and it has been so impressed upon our*

minds that it was all truth, that we should have considered it sacrilegious, in the highest degree to doubt it. And when we came to be of age to read and understand for ourselves, we were by no means prepared to understand the Bible as we would any other book, for our minds were already made up, as to the doctrines it chiefly contained; and let it read as it would, it must mean what we had already been taught that it meant. The Universalists have long been struggling to overcome the prejudices of limitarians, by urging upon their minds the goodness of God, and by presenting before them the many passages of scripture that prove the salvation of all men, without regard to their character in this life. As an offset to this, limitarians bring up many passages that speak of the salvation of the righteous, and contend that no others can be saved. That the scriptures do speak of salvation in this sense, cannot be denied. And until the scriptures can be so understood, as to make all parts harmonize, it will be in vain to convince our opposers of their error; for while we have one side of the argument, they have the other, and so shall we ever remain at issue. If we read the Bible carefully, and allow it to explain itself, I see no more difficulty in making all such passages agree, and completely harmonize, than there is in adding twice ten together to make out the sum of twenty. But if we take a passage here, and a passage there, with a determination to make them bow to any standard which the wisdom of this world has set up, it is as much impossible to make them harmonize, as it would be for a band of musicians to make melody, while their instruments are out of tune. In giving my views of the passage at the head of this article, I shall first notice some passages which speak of the common salvation, and then some which speak of *the special salvation*. 1 Timothy ii, 1—6. "I exhort therefore, that first of all, supplications, prayers, interces-

sions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet a peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour; who will have all men to be saved, and come to a knowledge of the truth. For there is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time." In this passage, certainly, the salvation of all men is proved with as much clearness as words can be put together to prove any thing. 'Kings, and all that are in authority,' are not all righteous. It was not the case when this epistle was written; it never was the case before, nor has it ever been since. Yet we have the authority of the apostle Paul, that they all shall be saved. Nor does his authority stand alone. We read, Psalm lxxii, 11, "All kings shall fall down before him, all nations shall serve him." This does not look much like the Orthodox notion that none can be saved who do not repent and become righteous in this life. "Who will have all men to be saved, and to come unto a knowledge of the truth." When will God have all men to be saved, and to come unto the knowledge of the truth? Certainly not in this life, for all do *not* come unto the knowledge of the truth in this life. We read that under the new covenant, all shall know the Lord from the least unto the greatest. Of course then, all will come unto a knowledge of the truth. Christ came to save his people from their sins. His name was called Jesus, because he should save his people from their sins. "Behold the Lamb of God, which taketh away the sin of the world." But when does he take away the sin of the world? St. Paul, treating of the resurrection, says, 1 Corinthians xv, 54, 55. "*So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be*

brought to pass the saying that is written, death is swallowed up in victory. "O death, where is thy sting? O grave, where is thy victory?" And in the next verse is told what the sting of death is. 'The sting of death is sin.' Here we are informed that when the dead are raised, sin is finished, an end made of transgression, and everlasting righteousness brought in. Then in triumph is the question asked, O where is sin? According to the idea which limitarians have concerning the resurrection, it would be a very easy matter to answer it. "Who gave himself a ransom for all." Does this mean the whole world? "For kings, and all that are in authority?" Few will deny that it does. Then, certainly, all are the "ransomed of the Lord." We read, Isaiah xxxv, 10, "And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joys upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." And again: Hosea xiii, 13. "I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction." "To be testified in due time." When is this time? I believe the apostle here had allusion to the second coming of Christ, when he should raise the dead, and receive his disciples unto himself according to his promise. John xiv, 3. "And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am there ye may be also." What is meant by due time in this passage, is undoubtedly the same that is meant by fullness of times, in Ephesians i, 10. "That in the dispensation of the fulness of times, he might gather together in one all things in Christ, both which are in heaven and which are on earth." Gathering together in this passage, must mean the same as in numerous other passages in the old and New Testaments, where the gathering together of

the children of Israel is spoken of; and is compared to a harvest. Of the harvest at the end of the world, the resurrection of Christ is called the first fruits. The first fruits of all the earth, which the Hebrews were to offer unto the priests, (see Deuteronomy xxvi,) was typical of the resurrection of Christ, as the first fruits of them that slept. There could not, in the nature of things, be any ripe fruits to offer, many days before the harvest would be ready to be gathered in. Now, I ask, if the resurrection of the house of Israel is yet future, has it not already been an unreasonable time, since the first fruits were offered, for to elapse before the harvest should be gathered in? The harvest was to be at the end of the world; and the end of the world according to the words of Christ, was to be before the generation in which he lived should pass away. Any careful reader of the scriptures must see that the beginning of the Jewish dispensation, is called the beginning of the world, and the end of it, is called the end of the world. Titus i, 2. "In hope of eternal life, which God, that cannot lie, promised before the world began." Certainly there is no account in scripture, that God made any promise of eternal life, before the natural world was made. And there can be no doubt but that the apostle here alluded to the promise of God to Abraham, before the Jewish dispensation commenced.— Matthew xxiv, 3. "And as he sat upon the Mount of Olives, the disciples came unto him privately, saying, tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?" After going on to inform them of what signs and sufferings there should be, and of his coming in the clouds of heaven to raise the dead, he said, verse 34, "verily I say unto you, *this generation shall not pass till all these things be done.*" *So if we attend to what we read, there is no need of any commentary, or knowledge of the Greek language to un-*

derstand what is meant in scripture by beginning and end of the world. From the time that the promise of God to Abraham was made, is supposed to be about nineteen hundred years before the resurrection of Christ. So if the gathering together of the children of Israel was immediately after the destruction of Jerusalem, according to the solemn declaration of Christ; then it would be about the time we should naturally expect the first fruits to be offered before the harvest. But if the harvest is not yet gathered in, then there is no analogy to be seen in the figure. I wish the reader to think seriously on this particular thing, because it was one of the first things which led me to see that the common opinion could not be correct. There are hundreds of passages that prove the salvation of all, both believers and unbelievers; but I will mention but one more. 1 Cor. xv, 21, 22. "For since by man came death, by man also came the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive." Those who believe in the salvation of none but the righteous, have been sadly perplexed to get along with this passage. What is it to be made alive in Christ? Surely to be made alive in Christ, can mean nothing less than to be saved from sin. "Therefore if any man be in Christ, he is a new creature." Do none but the righteous die in Adam? None will contend for this. All die in Adam, both just and unjust. And here we have the authority of an inspired apostle, that 'as in Adam all die, even so in Christ shall all be made alive.' And this, too, in connection with the doctrine of the resurrection of the dead. Every means has been tried by the different denominations of professed christians, both among the learned and unlearned, to shape this passage to their taste; their ingenuity has been put to the rack to make it agree with this world's divinity, but all to no purpose—there it stands like a rock in the ocean; 'as in Adam all die, even so in Christ all

all be made alive.' I cannot believe that any man of common sense, was ever perfectly satisfied with any explanation given to this passage, aside from the right one. Dr. Adam Clark, had the good sense to slip over it in silence—although he had the faculty of making almost every thing bow to the standard of Methodism. But although this proves that all shall be made alive in Christ at the resurrection, the next verse shows that in one sense, all are not found in Christ at his coming. "But every man in his own order; Christ the first fruits; afterward they which are Christ's at his coming." Compare this with 1 Thessalonians iv, 16, 17. "For the Lord himself shall descend from heaven with a shout, with the voice of the arch-angel, and with the trump of God: *and the dead in Christ shall rise first. Then we [the righteous] which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air: so shall we be ever with the Lord.*" Now let us notice some passages which speak of the special salvation. In the 17th chap. of John, we are informed what characters are the subjects of special salvation. Verse 6. "I have manifested thy name unto the men *which thou gavest me out of the world*: thine they were, and thou gavest them me; and they have kept thy word." This agrees with John xv, 19. "If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." At the 19th verse of this 17th chapter of John, we read thus: "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, father, art in me, and I in thee, that they also may be one in us: that the world *may believe that thou hast sent me.*" Here we learn that *the apostles, and such as should afterwards believe in Christ, through their preaching, were not of the world, but were chosen by the Saviour out of the world, to go*

forth and preach the gospel in all the earth. They were called the elect, the righteous, the chosen of God, &c.— Divine power was given them, to confirm their testimony by miracles; with the promise that their master would be with them, even unto the end of the world.

Here we should be careful that we do not mistake the Saviour's meaning. It has been shown above, that the end of the world, means at the end of the Jewish dispensation. And this dispensation terminated at the time of the destruction of Jerusalem by the Romans. Every well informed person of every denomination, knows this, but for reasons well known to every body, they carefully conceal this fact from the generality of their hearers.— He informed them what signs should precede the end of the world, and his second coming; and told them, Luke xxi, 28. 'And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.' Meaning, as I understand it, that at his second appearing, the righteous dead should be raised to eternal life, and they which should remain alive, should be changed to immortality, and so should 'be ever with the Lord.' Among the signs that should come to pass, there should be a falling away—iniquity should abound, and the love of many should wax cold. When the apostles saw the signs which their Lord foretold should come to pass, they knew that their redemption was drawing near, and exhorted their brethren to hold out unto the end, assuring them that in 'a little while, he that was to come, would come, and would not tarry.'— John says, in his first epistle, ii, 18, "Little children, it is the last time: and as ye have heard that anti-christ shall come, even now are there many anti-christ; whereby we know that it is the last time." At the second coming of Christ, when the righteous were all taken home to immortal blessedness, there were none left, successfully to resist the anti-christian doctrines, which had already be

gun to make their appearance into the world. Christ had promised to be with believers until the end of the world. What we read in the acts of the apostles, abundantly prove that this promise was fulfilled. From that time unto the present, none have had the power to work miracles in confirmation of their testimony, and it is no wonder that uninspired men have gone on from one error to another, departing from the simple truth of the gospel of Christ, 'teaching for doctrines the commandments of men' Mark xvi, 17, 18. "And these signs shall follow them that believe : in my name shall they cast out devils; they shall speak with new tongues ; they shall take up serpents, and if they shall drink any deadly thing, it shall not hurt them ; they shall lay hands on the sick, and they shall recover." In this passage, certainly, the special salvation is meant. And here we are informed how believers were to be distinguished from unbelievers. "In my name," said the Saviour, "shall they cast out devils ; they shall speak with new tongues ; they shall take up serpents ; and if they drink any deadly thing, it shall not hurt them ; they shall lay hands on the sick, and they shall recover." But some will ask—are none saved but such as could perform these things ? I answer the words of Christ are plain and explicit—"these signs shall follow them that believe." Jesus said, John xiv, 12—14. "Verily, verily I say unto you, he that believeth on me, the works that I do shall he do also ; and greater works than these shall he do ; because I go unto my Father.—And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye ask any thing in my name, I will do it." Is it not strange that any person in the face of such testimony as this, should be so presumptuous as to attempt to pass themselves off for believers, in the scripture sense of the word? Yet nothing is more common ; so effectually has the wisdom of this world perverted the right ways of the

Lord. Very many passages might be named to show that the scriptures speak of salvation in more than one sense, but those already quoted are sufficient. I will, however, mention one other passage. Acts ii, 21. "And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved." Does this look as if all should be saved, whether they call on the name of the Lord or not? Surely it does not. This was a quotation from the prophet Joel, by the apostle Peter, at the day of pentecost, called the last days. From that time to the end of the world, the number of the elect according to the purpose of God, was to be made out, if I may so express myself, and all that was necessary to be done was to believe, call on the name of the Lord and be saved. But the doctrine of Christ was so different from what the Jews had expected would be the religion of their looked for Messiah, that they rejected it, and so the number was made up from among the Gentiles. Acts xiii, 46, 47. "Then Paul and Barnabas waxed bold, and said it was necessary that the word of God should first have been spoken to you: but seeing ye put it from you and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldst be for salvation to the ends of the earth."

The passages of scripture noticed in this article, as well as a vast many others to the same purpose, show clearly that there is a salvation that believers are to enjoy, in distinction from that which is promised to all men. And this special salvation is always spoken of as conditional: while the common salvation is always spoken of as being unconditional. And here is the great difficulty in deciding the question whether the salvation of the human race is conditional or not. Limitarians often quote such passages as the following, and say they can be applied to none but the elect. 'But he that shall endure

unto the end, the same shall be saved.' 'He that believeth and is baptised shall be saved.' 'Be thou faithful unto death, and I will give thee a crown of life.' And so on. But this by no means implies that all others are to suffer endless misery. It is greatly to be regretted that any individual or body of Christians at this time should be so wicked, or so arrogant as to pretend they are the elect;—or to apply to themselves such texts as were applied to the apostles, and Christian belief in the apostolic age. Aside from the hypocrisy and blasphemy of such conduct, it is supremely ridiculous for they do not, and cannot prove themselves to be of that high and holy character which they assume.

The phrase, common salvation, I believe occurs in the Bible but once, and that is in Jude, verse 11. "I loved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write to you, and exhort you that ye should earnestly contend for the faith once delivered to the saints." The faith once delivered to the saints, undoubtedly means the promise of God to Abraham, Isaac, and Jacob, that in Christ should all the human family be blessed. And unless we admit that the promise of God may fail, we may rejoice in the assurance that "all the ends of the earth shall see the salvation of the Lord."

When we hear of excommunications from Orthodox churches, in consequence of their members embracing sentiments of Universalists, they are almost always charged with departing from the faith once delivered to the saints. But in this, as in every thing else, they put darkness for light, and light for darkness, for their members are not excommunicated for departing from, but embracing the faith once delivered to the saints.

From the Gospel Banner.

JUDAS.

"The Son of man goeth, as it is written of him."

but wo unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born.' Matt. xxvi., 24.

The last clause of this passage, 'it had been good for that man if he had not been born,' has long been a subject of discussion between orthodox and universalist theologians. And by reading the discussion now going on between the editors of the Trumpet and Puritan, we see that the parties now stand precisely where they always have stood, one contending that it proves the orthodox doctrine of endless misery; the other denying it, and maintaining that the words, when taken in connexion with other passages, do not prove, or even favor such a sentiment. It has long been a question in my mind, whether the Saviour had any allusion to the natural birth of Judas at all. I see no difficulty in understanding the words 'it would have been good for that man if he had not been born,' to mean that it would have been better for Judas had he not been born of the spirit. Judas was one of the twelve chosen disciples of Christ, and, for aught appears, he had, in common with the rest, power given him to work miracles. From this we may fairly infer, that he was a believer, and had been born of the spirit. Jesus said unto his twelve disciples, Matt. xix. 28, verily I say unto you, that ye which have followed me, in the regeneration, when the Son of man shall sit upon the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. Nothing is said, or implied in this passage, that Judas had not followed his Lord in the regeneration, as well as the other disciples. And there are many passages in the New Testament, that go to show that believers who did not continue faithful, would be in a worse condition than unbelievers. Among the number is the following: Hebrews vi. 4-6. 'For it is impossible for those who were once enlightened, and have tasted the heavenly gift, and were made partakers of the Holy Ghost

and tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame.'

Again—'Heb. x. 26, 27. 'For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment, and fiery indignation which shall devour the adversaries.'

Admitting this view of the passage concerning Judas to be correct, there is a passage in I Pet. ii. 20, 21, that may be considered exactly parallel with it. 'For if after they have escaped the pollutions of the world, through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than after they have known it, to turn from the holy commandment delivered unto them.' I do not say that I feel certain this was the Saviour's meaning in this passage respecting Judas. Yet all things considered, it appears to me more than probable that it was. E. C.

Norridgewock, Me.

The following communication was intended for publication in the Gospel Banner, and left with the editor, who expressed a willingness to have it published at some convenient time. But on account of its length, and the press of other matter, it was delayed a few weeks, when it was thought best, all things considered, to withdraw it.

My object in writing it, was to call the attention of the readers of the Banner, to the vision of the prophet Ezekiel, concerning the dry bones. I have noticed that in all discussions, concerning the resurrection, whether literal

or figurative, this chapter is almost always appealed to, as proof that any other passage must be understood figuratively. And I do not remember ever to have read a single author who understood it in a literal sense. Yet I believe that any passage whatever upon the resurrection, can be understood to mean something else, with as much propriety as can this.

NEW COVENANT.

In the course of God's dealings with his chosen people, two covenants are spoken of, the law covenant, of which Moses was the mediator; and the covenant of promise, of which Christ was the mediator. Under the law covenant, great blessings were promised to the children of Israel on condition of their obedience; while at the same time they were threatened with great and grievous punishments in case of disobedience. But the new covenant is never mentioned in scripture as conditional, but is based on the promise of God 'who cannot lie,' and 'with whom is no variableness or shadow of turning.' The apostle Paul, speaking of the two covenants, says, 'For it is written, that Abraham had two sons; the one by a bond-maid, the other by a free woman. But he who was of the bond-woman was born after the flesh, but he of the free woman was by promise. Which things are an allegory: for these are the two covenants; the one from Mount Sinai, which gendereth to bondage, which is Agar. For this Agar is Mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage. But Jerusalem which is above, is free, which is the mother of us all.' Gallatians iv, 22—26. This Jerusalem which is above, is that better, that is, heavenly country which Abraham desired.—'For he looked for a city which hath foundations, whose builder and maker is God.' *This heavenly country is called in scripture, the New Jerusalem, land of Canaan, land of Israel, promised land,*

&c. The promise of God to Abraham was, that in Christ all the nations of the earth should be blessed. But when were all the nations, families, and kindreds, of the earth to be thus blessed? I understand the time to be at the resurrection, when all shall be made alive, that is blessed in Christ. 'When this corruptible shall put on incorruption, and death be swallowed up in victory.' This is what the prophets and apostles meant when they spoke so often of the promise of God to their Fathers, and they believed and taught that this promise should be fulfilled at the second coming of Christ. This was the time when the holy people were to be gathered together out of all countries whither they had been scattered, as it was written. 'And it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call them to mind among all the nations whither the Lord thy God hath driven thee, and thou shalt return unto the Lord thy God, and shalt obey his voice according to all that I command thee this day, thou, and thy children, with all thine heart, and with all thy soul; that then the Lord thy God will turn thy captivity, and have compassion upon thee, and will gather thee from all the nations, whither the Lord thy God had scattered thee. If any of thine be driven out unto the uttermost parts of heaven, from thence will the Lord thy God gather thee, and from thence will he fetch thee: And the Lord thy God will bring thee into the land which thy fathers possessed, [Jerusalem which is above] and thou shalt possess it; and he will do thee good, and multiply thee above thy fathers.' Deuteronomy xxx, 1—5. Compare the 4th verse above quoted, with the 31st verse of the 24th chapter of Matthew. 'And he shall send *his angels* with a great sound of a trumpet; and they shall *gather together* his elect from the four winds, from one *end of heaven* to the other.' Who can doubt but these

two passages both refer to the same time, and mean the same thing. See also Genesis xlix, 10. "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be." All agree in this, that the sceptre departed from Judah at the time their city and temple was destroyed, and then was the time that Shiloh was to come, and to him should the gathering of the people be. By turning to the 37th chapter of Ezekiel, and comparing it with other scriptures, we shall find that the blessings promised under the new covenant, or covenant of peace, was to be enjoyed after the resurrection, when the twelve tribes of Israel were to be gathered together out of all countries whither they had been scattered. I do not select this chapter because there are not others where the resurrection is as clearly taught as in this; but because the words in this chapter are more directly to the point than in any other. By words like these, 'I will open your graves, and cause you to come up out of your graves,' is supposed to mean nothing more than that the captives of Judah should be again restored to the Holy Land. But by understanding it in this way, the glory and beauty of the passage is immeasurably eclipsed, and obscured.

Well may we say in the language of the prophet, 'How is the gold become dim! how is the most fine gold changed!' If there was a difficulty in understanding this to mean the resurrection of the dead at the last day, then this view of the passage would, perhaps, be admissible. But so far from this being the case, it is, in my opinion, precisely the reverse. The most able and ingenious writer that the world can produce, cannot, I think, go through with the whole chapter and understand it in any other way than a resurrection to immortality. After prophesying concerning the resurrection of the dry bones

the prophet says, verse 11, 'these bones are the whole house of Israel.' Now I insist that what is called the whole house of Israel in this place, means the whole house of Israel, in all ages wherever scattered abroad; and not the very small part of the house of Judah which returned to Judea from their captivity in Babylon. And it cannot depend upon their obedience in this life, for there are no conditions about it. 'In the Lord shall all the seed of Israel be justified, and shall glory.' Verses 12—14. "Therefore prophesy, and say unto them, thus saith the Lord God, behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel, and ye shall know that I am the Lord, when I have opened' your graves,— O my people, and brought you up out of your graves, and shall put my spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I have spoken it, and performed it saith the Lord.' 'Land of Israel.' It may be said that by language like this, is not to be understood the New Jerusalem. But it is the same as that used by God himself, in his promise to Abraham, Isaac and Jacob, and it is certain that all the inspired writers understood it in the same sense. Genesis xxviii, 13—15. 'And behold, the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed; and thy seed shall be as the dust of the earth; thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee, and in thy seed, shall all the families of the earth be blessed. And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land: for I will not leave thee until I have done that which I have spoken to thee of.' This was what the inspired writers had in view, when they

spoke so often about the promise of God to their fathers, and this promise was a resurrection to eternal life. When the apostle Paul was arraigned before king Agrippa, and was permitted to speak for himself, he speaks after this manner. Acts xxvi, 6, 7. 'And now I stand and am judged for the hope of the promise made of *God unto our fathers*: unto which promise our twelve tribes, instantly serving God day and night, hope to come. For which hopes sake, king Agrippa, I am accused of the Jews.'—The next verse, it appears to me, explains what this hope of the promise was. Verse 8. 'Why should it be thought a thing incredible with you that God should raise the dead?' Verses 16—21. 'Moreover, thou Son of man, take thee one stick, and write upon it, for Judah, and for the children of Israel his companions: then take another stick, and write upon it for Joseph, the stick of Ephraim, and for all the house of Israel his companions: and join them one to another into one stick; and they shall become one in thine hand. And when the children of thy people shall speak unto thee, saying, wilt thou not shew us what thou meanest by these? say unto them, thus saith the Lord God, behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand. And the stick whereon thou writest shall be in thine hand before their eyes.—And say unto them, thus saith the Lord God, behold, I will take the children of Israel from among the heathen, whither they had gone, and will gather them on every side, and bring them into their own land.' Every body knows that ten of the twelve tribes of Israel, revolted from the house of David, under Jeroboam, a long time before the Babylonist captivity. And who will contend that they were united on the return of the Jews into the

land of Judea? I will notice some other passages, that speak of their being united under the new covenant.—Isaiah xi, 13. 'The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off; Ephraim shall not envy Judah, and Judah shall not vex Ephraim.' Jeremiah iii, 17—18. 'At that time they shall call Jerusalem the throne of the Lord; and all the nations shall be gathered into it, to the name of the Lord, to Jerusalem: neither shall they walk any more after the imagination of their evil hearts. In those days, the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the north to the land that I have given for an inheritance unto your fathers.' Jeremiah xxxi, 31—34. Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah; not according to the covenant that I made with their fathers in the day that I took them by the hand, to bring them out of the land of Egypt; (which covenant they brake, although I was an husband unto them saith the Lord;) but this shall be the covenant that I will make with the house of Israel; after those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive them their iniquity, and I will remember their sin no more.' By the above quoted, and other like passages, it is shown that the house of Israel, and the house of Judah, which had been long separated, should be again united. And I *should like to see some one attempt to show how it was done on the return of the Jews from Babylon; or at any other time excepting the time when Christ was to gather*

together all things in one. Verse 22. 'And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all.' 'Mountains of Israel.' Here it will be necessary to turn to other passages to find what is to be understood by mountains of Israel, or God's holy mountain. Isaiah xxv, 6—8. 'And in this MOUNTAIN shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees; of fat things full of marrow, of wines on the lees well refined. And he will destroy in this MOUNTAIN the face of the covering cast over all people, and the veil that is spread over all nations. He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the Lord hath spoken it.' In this passage, the doctrine of the resurrection is taught; for this is the passage referred to in 1 Cor. xv, 54. 'So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, death is swallowed up in victory.' Isaiah ii, 2—5. 'And it shall come to pass in the last days, that the MOUNTAIN of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, come ye, and let us go up to the MOUNTAIN of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into ploughshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall

they learn war any more. O house of Jacob, come ye, and let us walk in the light of the Lord.' If the doctrine of the resurrection is taught any where in the Bible, I think it is taught here. When was the time called in scripture the last day? Certainly the last part of the Jewish dispensation. And when did they end? It was at the time of the overthrow of the Jewish nation, for that was called the end of the world. And can we say from that time, swords have been beat into ploughshares, and spears into pruning-hooks, and that nations have not lifted up sword against nations, nor learned war any more? Certainly there is but one way that this can be consistently understood. Isaiah lxxv, 25. 'The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy MOUNTAIN, saith the Lord.' To be convinced that holy mountain, in this passage, means the New Jerusalem, or Jerusalem which is above, we have only to read the 17th verse of this chapter. 'For behold, I create new heavens, and a new earth: and the former shall not be remembered, nor come into mind.' This must be what the apostle Peter meant, 2 Peter, iii, 13. 'Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.' He was speaking of the second coming of Christ; an event which was then near at hand. Zephaniah iii, 9—11. 'For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent. From beyond the rivers of Etheopia my suppliants, even the daughter of my dispersed, shall bring mine offering. In that day shalt thou not be ashamed for all thy doings, wherein thou hast transgressed against me: for then will I take away out of the midst of thee, them that rejoice in thy pride; and thou shalt no more be haughty because

of mine holy MOUNTAIN.' 'Then will I turn to the people a pure language.' When was this to be fulfilled? The verse next preceding will show. Therefore wait ye upon me, saith the Lord, until the day that I rise up to the prey; for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the fire of jealousy.' If the time ever was, or ever will be, when the indignation of the Lord, and all his fierce anger was poured out upon the nations, it was at the time of the destruction of Jerusalem. For speaking of this time, Christ said—'For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.' At the 17th verse of this chapter, it is written—'The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love; he will joy over thee with singing.' I believe such language as this is never used in scripture, when it refers to blessings to be enjoyed in this mortal state.—'For all the earth shall be devoured with the fire of my jealousy.' This, too must be what Peter means in the chapter alluded to above, where he says—'But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein, shall be burnt up.' This is the only place in the Bible which says that the earth shall be burnt up, and if it means that the earth itself shall be literally burnt up, and cease to exist; then it must mean that it was long ago to be fulfilled, for it was to be at the second coming of Christ. Verse 24. 'And David my servant shall be king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them. And they shall dwell in the land that I have given to Jacob my servant, wherein 10'

fathers have dwelt; and they shall dwell therein, even they and their children, for ever; and my servant David shall be their prince forever. 'And they shall dwell in the land that I have given to Jacob my servant, wherein your fathers have dwelt.' It may be asked, if the fathers of the house of Israel, had already dwelt in that heavenly country which Abraham sought; before the second coming of Christ? To which question I answer, I think they had. When the Sadducees questioned Christ concerning the woman which had seven husbands, and asked which of them should be hers in the resurrection, he reproved them, because they did not understand the doctrine of the resurrection from what God said to Moses at the burning bush. Luke xx, 37. 'Now that the dead are raised even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. For he is not a God of the dead but of the living.' If Abraham, Isaac, and Jacob, had not experienced a resurrection from the dead, I do not see how God could be their God, when he was not a God of the dead, but of the living. They had long been dead. If the Saviour did not intend that the Sadducees should so understand it, it appears to me there are many passages in the old testament which he would have been much more likely to call their attention to, as teaching the doctrine of the resurrection than this. It appears to me also, that Moses was risen from the dead, or he could not have been with Elijah at the transfiguration of the Saviour on the Mount. I know we read that Christ was the first which arose from the dead. Still there may have been exceptions. What is meant by Christ's being the first risen from the dead, I think, is this. The resurrection or gathering together of the house of Israel at the end of the world; is compared to a harvest. See Matthew xiii. 39. The harvest is the end of the world; and the reapers are the angels.' Also *Jere. viii, 20* 'The harvest is past, the summer is end-

'ed, and we are not saved.' Of this general harvest, Christ was the first fruits. Enoch, and Elijah certainly were exceptions as much as if they had been dead, and raised again. So also were the saints which arose out of their graves, at the crucifixion of Christ. 'And my servant David shall be their prince forever.' This prince certainly could be no other than Christ. It is written—Daniel vii, 14. 'And there was given him dominion, and glory, and a kingdom, that all people, nations and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.' 2 Samuel vii, 25, 26. 'And now, O Lord God, the word that thou hast spoken concerning thy servant, and concerning his house, establish it forever, and do as thou hast said. And let thy name be magnified forever, saying, the Lord of hosts is the God over Israel! and let the house of thy servant *David* be established before thee.' By turning to the first chapter of Luke, we may see how we ought to understand this scripture, concerning the throne of David. 'He shall be great, and shall be called the son of the highest; and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end.' When are we to understand that Christ's kingdom in this sense of the word commenced? He said explicitly that his kingdom was not of this world. Matthew xix, 28. 'Jesus said unto them, verily I say unto you, that ye which have followed me in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.' This shows that he was not then on the throne of his glory. And there can be no doubt that he referred to his second coming. If there are any doubts, the following passage will decide it. Luke xix, 11, 12. 'And as he heard these things, he added and spake a parable, because he we

ight to Jerusalem, and because they thought that the Kingdom of God should immediately appear. He said therefore, a certain nobleman went into a far country to receive for himself a kingdom, and to return.' This I suppose all will agree, alludes to his ascension unto his father, and his coming again the second time. Acts ii., 29, 30. 'Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne: he, seeing this before, spoke of the resurrection of Christ, that his soul was not left in hell, neither did his flesh see corruption.' It cannot therefore be reasonably denied (as some do deny) that the throne of David was established never to have an end. Or that forever in this passage, at least, should be understood to be of endless duration. Verse 26. 'Moreover, I will make a covenant of peace with them; it shall be an everlasting covenant with them; and I will place them, and multiply them, and will set my sanctuary in the midst of them forevermore. 'I will make a covenant of peace with them.'—The best way to understand what is meant by a 'covenant of peace,' is to turn to all the places in the Bible where the new covenant is spoken of, and see how they read. The language always is in substance, *I will* be their God, and they *shall* be my people. And it is deeply to be lamented, that the wisdom of this world, should clog this plain testimony with conditions. Conditions which make void the gospel, and destroy our hope in the promise of God. What conditions do we find in the following? Ezekiel. xx, 44. 'And ye shall know that *I am the Lord*, when I have wrought with you for my *name's sake*, not according to your wicked ways, nor according to your corrupt doings, O ye house of Israel,

saith the Lord.' Or in the following. 'For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people: and they shall not teach every man his neighbor, and every man his brother, saying, know the Lord: for all shall know me from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.' This passage in the 8th chapter of Hebrews, is almost a literal quotation from that which we find in the 31st chapter of Jeremiah. And it is very important that we understand the words which follow.' In that he saith a *new covenant*, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away.' Does not this mean that at the time when this epistle was written, the old covenant was ready to vanish away. And that when it should vanish away, the new covenant with the house of Israel, and the house of Judah, should take its place? Or do the scriptures mean that there should be some thousands of years, that God would have no covenant with his chosen people? Nothing, I think, could be more unscriptural than this. 'I will place them and multiply them.' I consider this parallel with the following passages. Ezekiel xxxvi, 37. 'Thus saith the Lord God, I will yet for this be inquired of by the house of Israel to do it for them, I will increase them with men like a flock.' Isaiah xlix, 21, 22. 'Then shalt thou say in thine heart, who hath begotten me these, seeing I have lost my children, and am desolate, a captive, and removing to and fro? and who hath brought up these? Behold I was left alone; these, where had they been? Thus saith the Lord God, behold, I will lift up mine hand to the Gentiles, and set up my standard to ~~the people:~~ and they shall bring thy sons in their arms

and thy daughters shall be carried upon their shoulders.' It is thought by many, and perhaps by a majority of christians, that the doctrine of the resurrection is not taught in the old Testament scriptures. It has been one great object in writing this long communication, to convince some who may read it, that this is a mistake. If I should succeed in calling the serious attention of one person to the subject, I shall be well paid for my pains. I am certain that no one knows how to value the prophecies of the old Testament, who does not see that the doctrine of the resurrection of the dead is abundantly taught there. If the doctrine of the resurrection is taught in this 37th chapter of Ezekiel, as I have endeavored to show that it is, then it will be admitted that the whole of the old Testament abounds in the same. Indeed if I do not misunderstand the scriptures altogether, Christ and the resurrection is as much the theme of the old Testament as of the new. The Bible does not teach that all shall be alike glorious in the resurrection: It does not say that *all* shall judge angels; or that all shall be made kings, and priests unto God. But it *does* teach that all the nations, all the kindreds, and all the families of the earth, shall be blessed. And that 'as in Adam all die, even so in Christ shall all be made alive.' And that sin and misery shall not there exist.

E. CURRIER.

Norridgewock, Sept. 1840.

I shall now attempt a brief exposition of some parts of our Saviour's discourse to his disciples on the Mount of Olives, a short time before his crucifixion.

Matthew xxiv, 3. "And as he sat upon the Mount of *Olives*, the disciples came unto him privately, saying, tell *us* when shall these things be? and what shall be the sign *of thy coming*, and of the end of the world?"

The learned of all denominations, agree in this, that

the end of the world in this passage, means the close of the Jewish age, or world. It is also admitted that this time was about thirty-five or forty years after these words were spoken by Christ. Jesus had just before told them in substance, that the city and temple should be overthrown. They had also heard him speak of his second coming, but it appears he had never given them much information respecting *when* he should come. But it seems they judged that it might be in their life time, or at least in the life time of some of them; for they asked, 'what shall be the *sign* of thy coming?' And at one time when they were standing around him, he said unto them, 'there be some standing here, which shall not taste of death, till they *see* the Son of man coming in his kingdom.' They had heard him speak of the end of the world. In his explanation of the parable of the tares, he said, 'The harvest is the end of the world.' All these things go to prove that the second coming of Christ, the end of the world, and the destruction of their city and temple, were spoken of in connexion. So the question shows, and so the answer shows.

But it appears that they did not understand the doctrine of the resurrection; for when he informed them that he must be put to death, and be raised again the third day, they did not comprehend his meaning—for when they were together by themselves alone, they 'wondered what the *rising from the dead should mean.*' And Peter at one time, ventured to tell him that it should not be so.

It is evident that before they were called to be followers of their Lord, they had imbibed the notion generally believed by the Jews, that the Messiah's kingdom was to be a temporal kingdom;—and when he spoke to them of the rewards they were to receive, they expected it would be some post of honor, under his temporal government. And though he often told them that his kingdom was

not of this world,—yet when they saw that he was put to death, they gave up all for lost, and returned to their former occupations. ‘We trusted that it should have been he which should have redeemed Israel.’ This shows that his friends had given up the hopes which they had before cherished, that Jesus was the redeemer of Israel.—After his resurrection, and before his ascension, they asked him, ‘wilt thou at this time restore again the kingdom to Israel?’ He informed them that this was not for them at that time to know ‘But,’ said he, ‘ye shall receive power, after that the Holy Ghost is come upon you: and shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth.’

‘After the Holy Ghost’ had come upon them, ‘they went forth every where,’ preaching a very different doctrine from that which the wisdom of this world teaches. But although they did not understand the doctrine of the resurrection, they had imbibed the idea that the time when the temple should be destroyed, the coming of Christ, and the end of the world, were to be all at, or near the same time. For in their question they connect all these events together. There are many passages of scripture that speak of this same time, where similar terms are used.

Deut. xxxii. 29. ‘O that my people were wise, that they understood this, that they would consider their *latter end*.’ Lam. i. 9. ‘Her filthiness is in her skirts; she remembereth not her *last end*.’ Daniel xii. 13. ‘But go thou thy way till the *end* be; for thou shalt rest, and stand in thy lot at the *end* of the day.’ 1 Cor. xv. 14. ‘Then cometh the *end*, when he shall have delivered up the kingdom to God.’ 1 Peter iv. 7. ‘But the *end* of all *things is at hand*.’ Jere. xxxi. ‘There is hope in thine *end*, saith the Lord, that thy children shall come again to their own border.’ All these passages, I believe, &

rightly understood, point to the same time which the disciples had in view, viz. the time when the buildings of the temple should be thrown down, the second coming of Christ, and the end of the world, or end of the Jewish dispensation. But it is said this cannot mean the end of the Jewish world, for every body understands the scriptures to teach, that the Jews are to be again reinstated in the land of Palestine, their city and temple to be rebuilt; that they are to embrace the doctrine of Christ, and that they are to be a greater and mightier people than in the days of David and Solomon. By way of reply to all this, I have only to say that the *scriptures teach no such thing*. To be sure, no prophesy is oftener repeated in scripture, than that the house of Israel should be gathered together into the land of their fathers, or land of Israel. But this was to be in the heavenly land, the new earth; and was to be fulfilled at the coming of Christ in the clouds of heaven. Thus the apostles were looking for the new earth, (or land of Israel,) 'wherein dwelleth righteousness.'— Verse 6. 'And ye shall hear of wars, and rumors of wars: for all these things must come to pass, but the end [of the world] is not yet.' Verse 9. 'Then shall they deliver you up to be afflicted, and shall kill you: [the disciples] and ye shall be hated of all nations for my name's sake. Verse 15. 'And then shall many be offended, and shall betray one another, and hate one another.' The epistles afford abundant proof that this was the case in the last days. Verse 11. 'And many false prophets shall arise, and shall deceive many.'

When the apostle Paul took his last farewell of the christian church at Ephesus, he said unto them, 'For I know this, that after my departing, shall grievous wolves enter in among you, not sparing the flock.' See also 2 Cor. xi, 13, 14. 'For such are false apostles, deceitful workers, transforming themselves into the apostles of

Christ. And no marvel; for satan himself is transformed into an angel of light.' Many passages in Peter, John, Jude, and elsewhere, in the New Testament, go to prove that there were false brethren and deceivers, in the last days. Verses 12 and 13. 'And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, [of the world] the same shall be saved.' In this, as in many other passages, the idea seems to be conveyed, that many of the followers of Christ should not be found among the elect at his coming, unless they should continue faithful to his cause. And this is the reason why the apostles in their epistles, continually exhorted the brethren to faithfulness, that they might be found in Christ, and not be ashamed at his appearing. And this appearing, it should always be remembered, is in every instance, spoken of as an event which was then near at hand. 'For yet a little while and he that is to come, will come, and will not tarry.' 'For the coming of the Lord draweth nigh.' 'For the time is at hand.' Verse 14. 'And this gospel of the kingdom must be preached in all the world for a witness unto all nations.' We are often told that the coming of Christ here spoken of, cannot be past, because the gospel has not yet been preached to all the nations of the earth.— But the Saviour, after his resurrection, commanded his disciples to go into all the world and preach the gospel, and they obeyed. That is, they went into all the world as the phrase was then understood. Their Lord was with them wherever they went, confirming their word with signs, in confirmation of their testimony. And certain it is, if the apostles preached the gospel in its purity, it has never been preached in its purity since. From the 14th verse to the 29th, the Lord goes on to inform his disciples concerning the calamities which should come upon the Jews, such as never was before, and never should be.

afterward, together with the signs, so that they might make their escape. For the coming of Christ to gather together the elect, was not *before*, but immediately *after* the tribulation of those days. And although they were to be gathered together at his coming, yet if they did not make their escape, they must share in all the tribulations which should precede his coming. Therefore it stood the christians in hand to observe carefully the signs foretold by Christ, lest they, if they did not escape, must be involved in the general ruin. It appears that the calamities had begun in some measure, to come upon this devoted people, when Peter wrote his epistles. For he says, 1 Peter iv, 17. 'For the time *is come* that judgment must begin at the house of God.' In Dr. Clark's commentary on this passage, we find these words "I have on several occasions shown, that when *Cestius Gallus* came against Jerusalem, many christians were shut up in it: when he strangely raised the siege, the christians immediately departed to *Rella*, in *Cælosyria*, in the dominions of king *Agrippa*, who was an ally of the Romans; and there they were safe: and it appears from the ecclesiastical historians, that they had but *barely time* to leave the city before the Romans returned under the command of *Titus*, and never left the place till they had destroyed the temple, razed the city to the ground, slain upwards of a million of these wretched people, and put an end to their civil polity and ecclesiastical state.' Verse 29. 'Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of heaven shall be shaken.' I think this verse should be considered in connection with verse 35. 'Heaven and earth shall pass away, but my word shall not pass away.' To speak of the end of the world, and to say that the sun shall be darkened, the moon shall not give her light, the stars shall fall from

heaven, the powers of heaven shall be shaken, and that heaven and earth shall pass away, as things which have already transpired, sounds strangely to people who are not familiar with the scriptures. But the Saviour after speaking of these things, and also of his coming in the clouds, says, verse, 34, 'Verily I say unto you, this generation shall not pass till *all* these things be fulfilled.'—Some have attempted to evade the force of this by saying that by "*generation*" in this passage is not meant that these things should take place while that generation should remain on earth. Some say it is to be understood the generation of the Jews. Others say it means the generation of the righteous. But all these things are mere shifts, in order to make the word of God bend to human notions. Generation in this passage means the same as in the chapter next preceding, verse 36. 'Verily I say unto you, all these things shall come upon this *generation*.' No one would have the hardihood to say that generation, in this passage, does not mean generation.—Not only so, but the Saviour speaks to the disciples as if they were, some of them at least, to live to see these things. 'When ye shall see these things.' Not when they shall be seen at some future generation; but 'when ye shall see all these things come to pass, then know of your own selves.' Isaiah lxxv, 17. 'For, behold, I create new heavens and a new earth, and the former shall not be remembered nor come into mind.' Now notice particularly the next verse, and see how well it agrees with the doctrine which Peter held concerning the new heaven and new earth. Remember the coming of Christ was to be sudden, as a thief in the night. It was the time also, when heaven and earth should pass away. 2 Peter, iii, 10—13. 'But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent

heat, the earth also, and the works that are therein, shall be burnt up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.

Let any one compare this passage in Peter's epistle carefully, and he cannot fail to see that it agrees perfectly with what the Lord said to him and the other disciples on the Mount of Olives. Christ compares this time to the time before and at the flood. 'For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came and took them all away: so shall also the coming of the Son of man be.' Upon the authority of this, Peter says in the same chapter, 'For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water, whereby the *earth that then was*, being overflowed with water *perished*.' 'The world that then was perished.' Now to say that the world perished, is something like saying that the earth shall be burnt up. But it is evident that in one case he spoke of the people which perished in the flood, and in the other, of the Jews who would perish in the overflowing scourge, which was soon to pass through.—And in truth, the Jewish world was literally destroyed by fire, according to the prophecy of Isaiah. 'Thy holy cities are a wilderness, Zion is a wilderness, Jerusalem a desolation. Our holy and our beautiful house where our *fathers praised thee*, is burnt up with fire: and all our *pleasant things* are laid waste.' And when the former

heavens passed away, no more to be remembered, nor to come into mind, then were the elect to rejoice in the new heavens and new earth which the Lord should create.—As said Peter, ‘We, according to his promise look for new heavens, and a new earth wherein dwelleth righteousness.’ So in Rev. xxi, 1. ‘And I saw a new heaven and a new earth: for the first heaven and the first earth were *passed away*, and there was no more sea.’

Surely this must have been fulfilled at the second coming of Christ, for then was heaven and earth to pass away. And I hardly think that any reasonable person will contend that these passages do not all refer to one and the same time. Then read what follows. “And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will be with them, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain: for the former things are passed away.” The same thing also is to be understood by the following passage in Job xiv, 10—12. “But man dieth, and wasteth away; yea, man giveth up the ghost, and where is he? As the waters fail from the sea, and the flood decayeth and drieth up; so man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep. Should not this be understood to mean that when the heavens shall pass away, or be no more, then, and not till then shall they awake, or be raised out of their sleep? The words which follow, show beyond doubt that Job *alluded to the resurrection*, when the heavens should be *no more*. “Oh that thou wouldest hide me in the grave,

that thou wouldest keep me secret until thy wrath be past, that thou wouldest appoint me a set time, and remember me! If a man die, shall he live again? All the days of my appointed time will I wait, till my change [to immortality] come. Thou shalt call; and I will answer thee: thou will have a desire to the work of thine hands., Paul in his 12th chapter of Heb. after exhorting the brethren to faithfulness and diligence, "lest they should fail of the grace of God," goes on to speak of Mount Sinai, and then says, "But ye are come to mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first born, which are written in heaven, and to God the Judge of all, and to the spirits of Just men made perfect, and to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel. See that ye refuse not him that speaketh. For if they escaped not who refused him that spoke on earth, much more shall not we escape if we turn away from him that speaketh from heaven: whose voice then shook the earth: but now has he promised, saying, yet once more I shake not the earth only, but also heaven. And this word, yet once more signifieth the removing of those things that are made, that those things which cannot be shaken may remain.' Now mark what follows. 'Wherefore receiving a kingdom which cannot be moved, let us have grace whereby we may serve God acceptably, with reverence and godly fear.'

Is it not plain that the righteous were to receive this kingdom which could not be moved, when heaven and earth should be shaken, or should pass away? All these things are very easy to be understood, were it not for that impious unbelief which denies that the scriptures have been fulfilled according to the explicit declarations

of Jesus Christ. Verse 31. 'And he shall send his angels with a great sound of a trumpet; and they shall gather together his elect from the four winds, from one end of heaven to the other.'

The Universalists are all agreed as to the time when Christ was to come in the clouds. But they do not believe that the elect were gathered together,—(the dead raised and the living changed) at that time. They understand that the coming of which he spoke, was fulfilled in the approach of the Roman armies which laid waste the country, surrounded the city of Jerusalem, and finally destroyed both city and temple, leaving not one stone upon another. But it should be kept in mind that his coming in the clouds, was not when the sufferings of the Jews commenced. The Saviour, after speaking of the calamities which the Jews should suffer in consequence of their city being besieged by their enemies, said, '*Immediately after*, (not before) the tribulation of those days the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and *then* shall appear the sign of the Son of man in heaven,' &c.

He said, too, 'For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.' He always spoke of his coming with his angels, as an event which should be sudden as a thief in the night; which could not be said in regard to the approach of an invading army. Another thing. Does this discourse to the disciples look like a parable, or any thing of the kind? Certainly it does not. They asked him when his coming should be? And also what signs should precede his coming? He informed them concerning the signs, and it is universally admitted that they were literally fulfilled in that generation. Why, then, should we doubt that it was all

literally fulfilled? What else could he mean when he said, "And he shall send his angels with a great sound of a trumpet; and they shall gather together his elect from the four winds, from one end of heaven to the other?" This could not, as some suppose, be the Roman soldiers, for it was not at the same time. I shall now, by comparing this with other passages of Scripture, endeavour to show, that it means the resurrection of the just. I will begin with some passages in the old Testament, that speak of the gathering together of the children of Israel. Genesis xlix, 10. "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come and unto him shall the *gathering* of the people be." In these words of the patriarch Jacob, the second coming of Christ was meant, for then, and not before, did the sceptre depart from Judah,—and then was the gathering of the people to be. And this, certainly, is what the Saviour meant when he said, "He shall send his angels and they shall *gather* together his elect." Deut. xxx, 1—4. "And it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call them to mind among all the nations whither the Lord thy God hath driven thee; and shalt return unto the Lord thy God, and shalt obey his voice according to all that I command thee this day, thou, and thy children, with all thine heart, and with all thy soul; that then the Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the Lord thy God hath scattered thee. If any of thine be driven out unto the uttermost parts of heaven, from thence will the Lord thy God *gather* thee and from thence will he fetch thee." Isaiah liv, 6—8. "For the Lord hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God. For a *small moment* have I forsaken thee; but with great me-

cies will I *gather* thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer. Jeremiah xxiii, 3—8. 'And I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds; and they shall be faithful and increase. And I will set up shepherds over them, which shall feed them; and they shall fear no more, nor be dismayed, neither shall they be lacking, saith the Lord. Behold, the days come, saith the Lord, that I will raise unto David a righteous branch, and a king shall reign and prosper, and shall execute judgment in the earth. In his days shall Judah be saved, and Israel shall dwell safely; and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS.—Therefore, behold, the days come saith the Lord, that they shall no more say, the Lord liveth, which brought up the children of Israel out of the land of Egypt; but the Lord liveth, which brought up, and which led, the seed of the house of Israel out of the north country and from all countries whither I had driven them; and they shall dwell in their own land.' Eze .xxviii, 25,26. 'Thus saith the Lord God, when I shall have *gathered* the house of Israel from the people among whom they are scattered, and shall be sanctified in them in the sight of the heathen, then shall they dwell in their own land that I have given to my servant Jacob. And they shall dwell safely therein, and shall build houses, and plant vineyards; yea, they shall dwell with confidence, when I have executed judgements upon all those that despise them round about them; and they shall know that I am the Lord their God.'

And so I might go on quoting scores of prophecies in *the old Testament*, which were to be fulfilled at the *second coming* of Christ or never;—for as far as this world *is concerned*, the descendants of Abraham then ceased to be God's HOLY people. And no one can seriously con-

tend that all these things were fulfilled while their dispensation continued. But this is not all the evidence we can bring to prove that the resurrection of the just was at the time of the coming of Christ in the clouds. I shall show that the disciples understood it so, and taught so. Acts i, 9—11. 'And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked steadfastly towards heaven, as he went up, behold two men stood by them in white apparel; which said, ye men of Gallilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.' Christ said, 'they shall see the Son of man coming in the clouds of heaven.' And the apostles were told when they saw him go up into heaven in a cloud, that he should come again in like manner. That is, in a cloud. The disciples were not informed when their Lord was taken up into heaven in a cloud, *when* he should come again in like manner. And the reason undoubtedly was, it was not proper that they should know. Christ did not tell them when his second coming should be, any nearer than that it should be in that generation. He also told them what signs should precede his coming, so that they might know when the time was near. In the epistles of the apostle Paul, he speaks of the coming of Christ, in connection with the doctrine of the resurrection. And any one who will take the trouble to compare his writings upon the subject, with this discourse of Christ to his disciples on the Mount of Olives, will see at once that both spoke of the same event, and that Paul takes the words of Christ for the foundation of his remarks. But before I proceed to compare them, and show that Paul taught neither more nor less than what Christ taught, I will give *my views of verses 40 and 41 of this 24th chapter of Matthew.* 'Then shall two men be in the field; one shall

taken and the other left. Two women shall be grinding at the mill; one shall be taken and the other left.' I have never read any author, that pays that attention to these two verses which I think they deserve. Mr. Whittemore in his notes on the parables, page 343, passes over them by merely saying,—'The work of grinding, in Judea, was done by women, in portable mills, which it took two of them to manage.' It appears to me if we would study to get the Saviour's meaning in this discourse, we should not overlook what is to be understood by being '*taken*.' It appears to me certain that by what the Saviour said in this passage, he meant the same which Paul meant in 1 Cor. xv, 52. 'For the trumpet shall sound and the dead shall be raised incorruptible, and we shall be changed.' Also in 1 Thess. iv, 17. 'Then we, which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air.' Being caught up in the clouds, would be to be taken, as I will now proceed to show. Genesis v, 24. 'And Enoch walked with God and was not; for God *took* him.' Certainly, then, if God took him, he was *taken*. Here it will be admitted by all, that to be taken, means to be translated, or changed to immortality. Now turn to the second chapter of 2 Kings. 'And it came to pass, when the Lord would *take* up Elijah into heaven by a whirlwind, that Elijah went with Elisha from Gilgal. And the sons of the prophets that were at Bethel came forth to Elisha, and said unto him, knowest thou not that the Lord will *take* away thy master from thy head to-day? And the sons of the prophets that were at Jericho came to Elisha, and said unto him, knowest thou that the Lord will *take* away thy master from thy head to-day? And it came to pass when they were gone over, that Elijah said unto Elisha, ask *what I shall do* for thee, before I be *taken* away from thee. And he said thou hast asked a hard thing: nevertheless, if thou see me when I am *taken* from thee, it shall

be so unto thee; but if not, it shall not be so.' In this chapter, the words *take* or *taken*, occur five times, certainly the meaning is, that Elijah was translated or changed. And in the 1 chapter of Acts, the word is used three times respecting the Saviour's being taken up into heaven. Why then should it not be so understood in the passage in question? I am sure no good reason can be given. Let us see what the apostle Paul says about the resurrection at the coming of Christ. Christ said, 'he shall send his angels with the great sound of a TRUMPET, and they shall gather together his elect.'— 'Then shall two men be in the field; the one shall be taken, and the other left. Two women shall be grinding at the mill, the one shall be taken and the other left.'— Paul says, 'We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last TRUMP: for the TRUMPET shall sound, and the dead shall be raised incorruptible, and we shall be changed.' If in both these passages, the same sound of the trumpet is meant, then surely what the apostle means when he says, 'We shall not all sleep, but we shall all be changed,' must be all the *elect*, for none but the elect were to be gathered together at this sound of the TRUMPET. And why, pray, should they not be understood to mean the same? One was to be at the last trump; the other was to be at the end of the world. Surely there can be no impropriety in calling the sound of the trumpet at the end of the world, the last trump.

We will now turn to 1 Thess. 4th chapter, where the same coming of Christ and the same sound of the trumpet, is spoken of. 'For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord, shall not prevent [go before] them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the arch-angel, and with the TRUMP of God: and the dead in Christ

[the elect] shall rise first: then we which are alive and remain, shall be caught [taken] up with them together in the clouds, to meet the Lord in the air: and so shall we be ever with the Lord.'

If any thing were wanting to prove that this is the same coming that Christ spoke of, the words which follow in the same connection, abundantly show that it *was* the same, and no other. 'But of the times and seasons brethren, ye need not that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night.' Matthew xxiv, 43. 'But know this, that if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to have been broken up.' 2 Peter iii, 10. 'But the day of the Lord will come as a thief in the night.' All the passages in the epistles, which speak of the coming of Christ, which was then future, point to one time; and that time was the end of the Jewish world, or last day. And no other reason can possibly be given why it should not be so understood, save the bold, not to say sacriligious presumption which denies that Christ has ever yet come to gather together his elect, and to judge the world. From verse 41, to the end of the chapter, the Lord Jesus goes on to inform his disciples that his coming should be sudden, like a thief in the night, and unexpected. He exhorts them to faithfulness, and assures them that such of his servants as should continue steadfast in the faith, until his coming, should receive their reward. But that such of his servants as should be unfaithful, and should not obey his commands, would be surprised at his coming, and should have their part with the hypocrites, where should be 'weeping and gnashing of teeth.'

Chapter 25. 'Then [when they shall see the Son of man coming in the clouds of heaven with power and great glory] shall the kingdom of heaven be likened unto ten

virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them: but the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him.' Here, again, the Saviour informs his disciples, that his coming at the end of the world, would be sudden and unexpected, and that many who were counted his servants, would be off their guard, and so fail of entering into that rest which was prepared for his faithful servants. They would be asleep. Paul says, Romans xiii, 11, 12, 'And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light.' But if the coming of Christ is not yet past, may we ask how *much* nearer was their salvation, at the time this epistle was written than when they believed? The time, in comparison was but a moment. And how could he say that the night was then far spent, and the day was at hand? Certainly if the time is yet future, the night was then but just begun, and the day, instead of being at hand, was then very far off. Again, 1 Thess. v. 2—7. 'For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, peace and safety, then sudden destruction cometh upon them, and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief.—Ye are all the children of the light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us *watch and be sober*. For they that sleep, sleep in the night; and they that be drunken, are drunken in the night.' Very

7. 'Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, give us of your oil for our lamps have gone out. But the wise answered, saying, *not so* ; lest there be not enough for us and you : but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came ; and they that were ready went in with him to the marriage, and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open unto us. But he answered and said, verily I say unto you, I know you not. Watch, therefore, for ye know neither the day nor the hour wherein the Son of man cometh.' This parable of the ten virgins, as well as the parable of the talents, which succeeds it, was evidently spoken to illustrate what was said in the 24th chapter concerning his coming at the end of the world ; and is one unbroken discourse in answer to the question, 'Tell us when shall these things be?' (the destruction of the temple,) 'and what *shall be* the sign of thy coming, and of the end of the world.'—The parable of the talents is nearly the same as the parable of the ten virgins, and closes with these words.—'Thou oughtest therefore to have put my money to the exchangers, and *then* at *my coming*, I should have received mine own with usury. Take therefore the talent from him, and give it unto him that hath ten talents. For unto every one that hath shall be given, and he shall have abundance : but from him that hath not shall be taken away even that which he hath. And cast ye the unprofitable servant into outer darkness : there shall be weeping and gnashing of teeth.' All this was to be fulfilled at the time of his coming in the clouds of heaven, before that generation should pass away. And these two parables teach exactly what is taught every where else *in the new Testament* ; that none but true believers would, *at the coming* of Christ, be admitted into that rest which *was prepared* for them that loved God.

‘We will now turn to Matthew vii, 13, 14. ‘Enter ye in at the straight gate; for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because straight is the gate, and narrow is the way, which leadeth unto life; and few there be that find it.’ Verses 22—27. ‘Many will say unto me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me ye that work iniquity. Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: And the rain descended, and the floods came, and the winds blew, and beat upon that house, and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: And the rain descended and the floods came, and the winds blew, and beat upon that house and it fell: and great was the fall of it.’

This also was to be fulfilled at the coming of Christ to receive the righteous unto himself, and to punish the unbelieving Jews with utter destruction. Then also was to be fulfilled the passage in Luke xiii, 28. ‘There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the other prophets, in the kingdom of God, and you *yourselves* thrust out.’—But although the fall of their house was to be great, the unbelieving Jews were not threatened by the Saviour, with endless punishment. It was left for after ages to find this out. We often hear it said in these days, that those who build on any other foundation than Christ, can never *be saved*. Let us for a moment, compare this doctrine, with the doctrine of the Bible. ‘For other foundation

can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation, gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work, of what sort it is. If any man's work abide which he hath built thereon, he shall have a reward. If any man's work shall be burned, he shall suffer loss: but he himself *shall be saved* yet so as by fire.'

But to return to the 25th of Matthew: verses 31, 32. 'When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: And before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth *his* sheep from the goats.' 'And before him shall be gathered all nations.' 'This is understood by many, to mean, that all mankind in all ages of the world, will at the end of time, be raised from the dead, and be gathered together to be judged. But this could not be the meaning of the passage, because at the coming of the Son of man in the clouds of heaven, the elect only were to be raised. Christ said, 'And he shall send his angels with a great sound of a trumpet; and they shall gather together his elect.' Paul says, 'But every man in his own order; Christ the first fruits; afterward they that are Christ's at his coming.' 'They which were 'Christ's at his coming,' were the elect. Again: 'The dead in Christ shall rise first.' We will take a look at a few passages, in order to ascertain who were *in* Christ.— For such, and such only were to be raised at the sound of the trumpet, when Christ was to come in the clouds of heaven, attended by his angels. John xv. 'I am the true vine, my father is the husbandman. Every branch *in me* that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring

forth more fruit. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: he that abideth in me and I in him, the same bringeth forth much fruit: for without me, ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.' This agrees exactly with these two parables in the 25th of Matthew. If they who were called his servants, did not abide in him, or endure unto the end, they were to be gathered into the city to be destroyed with the hypocrites and unbelievers. 'Therefore if any man be in Christ, he is a new creature.' This certainly proves that none who were not born of the spirit were in Christ. Consequently no others were raised at the coming of Christ, 'in the glory of his father, and all the holy angels with him.' The Saviour in all this discourse to his disciples, did not say a word about, or allude to, the resurrection of any but the elect. Nor did he often, during his ministry, allude to it. Or, if he did, it is not recorded many times in the four gospels. We will notice some passages, where the resurrection of the elect is alluded to; which, if it were not for other passages of scripture, the reader would be left to infer that there would be no resurrection of any but the righteous. John vi, 39. 'And this is the Father's will that sent me, that of all which he hath given me, I should lose nothing, but should raise it up again at the last day.' Verse 40. 'And this is the will of him that sent me, that every one that seeth the Son, and believeth on him, may have everlasting life; and I will raise him up at the last day.' Verse 54. 'Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise

him up at the last day.' John xi, 23—26. 'Jesus saith unto her, thy brother shall rise again. Martha saith unto him, I know that he shall rise again in the resurrection at the last day. Jesus said unto her, I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die. Believest thou this?' John xiv, 3. 'And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there may ye be also.' Luke xx, 35, 36. 'But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage: neither can they die any more: for they are equal unto the angels; and are the children of God, being children of the resurrection.'

In all the foregoing passages concerning the resurrection, none are meant as the *subjects* of that glorious resurrection, but the elect. So in Phillippians iii, 10, 11. 'That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made comfortable unto his death; if by any means I might attain unto the resurrection of the dead.' It could not be necessary for Christ to exhort his followers to seek, or for them to strive to attain unto, that which was by the oath of Jehovah, eternally secured to every son and daughter of Adam. We will now attend to the words, 'And before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats.'

As I said before, it cannot mean that all mankind, or all the house of Israel were raised and gathered before him, for at that time, none were gathered together but the *elect*. I have no doubt but this was what the Saviour had *in view*, when he spoke the parable of the tares.

Matthew xiii, 24—30. 'Another parable put he forth

went to them, saying, the kingdom of heaven is likened unto a man which sowed good seed in his field. But while men slept, his enemy came and sowed tares, and went his way. But when the blade was sprung up, and bro't forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst thou not sow good seed in thy field? from whence then hath it tares? He said unto them, an enemy hath done this. The servants said unto him, wilt thou then that we go and gather them up? But he said nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest, I will say to the reapers, gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.'

Now let us attend carefully to the Saviour's own explanation of this parable.

Verse 36--43. 'Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, declare unto us the parable of the tares of the field. He answered and said unto them, he that soweth the good seed is the Son of man: The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one. The enemy that sowed them is the devil: the harvest is the world; and the reapers are the angels. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them that do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.' This was certainly to be fulfilled at the time of his coming in the glory of the Father with his angels, for both were to be at the 'end of the world.'

Verse 43. 'Then shall the righteous shine forth as the sun, in the kingdom of their Father.' At the time the

righteous were gathered together at the sound of the trumpet, to 'shine forth as the sun in the kingdom of their Father,' was the very time when the unbelieving Jews were shut up within the walls of the city, surrounded by their enemies, without the possibility of escape, and suffering the most extreme miseries imaginable. It is very important that we understand *where* was this furnace of fire, where should be weeping and gnashing of teeth.—Isaiah xxxi, 9. 'And he shall pass over his strong hold for fear, and his princes shall be afraid of the ensign, saith the Lord, whose fire is in Zion, and his *furnace* in Jerusalem.' In Ezekiel xxii, 19—22, the siege of Jerusalem is described as accurately as it could be, or ever was described since it took place. 'Therefore, thus saith the Lord God, because ye are all become dross, behold therefore, I will gather you into the midst of *Jerusalem*. As they gather silver, and brass, and iron, and lead, and tin, into the midst of the *furnace*, to blow the fire upon it, to melt it; so will I gather *you* in mine anger and in my fury, and I will leave you there and melt you. Yea, I will gather you, and blow upon you in the fire of my wrath, and ye shall be melted in the midst thereof. As silver is melted in the midst of the *furnace*, so shall ye be melted in the midst thereof; and ye shall know that I the Lord have poured out my fury upon you.' It will not be denied that the final destruction of Jerusalem was here foretold;—and this *furnace*, into which the Jews were gathered, was Jerusalem. For the words are, 'I will gather you into the midst of Jerusalem.' 'Into the midst of the *furnace*.' 'And before him shall be gathered all nations.' This does not say, as in the 31st verse of chapter; 24th; 'He shall send his angels with a great sound of a trumpet; and they shall gather together *his elect*,' although the coming is the same. But the meaning is, that when he should come in the clouds of heaven

en with his angels, the Jews out of all nations should be gathered together. Josephus says, vol. 2 p. 430, 'Now the number of those that were carried captive during this whole war, was collected to be ninety-seven thousand; as the number of those that perished during the whole siege, eleven hundred thousand, the greater part of whom were indeed, of the same nation of the city of Jerusalem, but not belonging to the city itself; for they were come up from all the country, to a feast of unleavened bread, and were on a sudden shut up by an army, which at the very first occasioned so great a straightness among them, that there came such a pestilential destruction upon them, and soon afterward such a famine, as destroyed them more suddenly.' This was the time so often foretold by Moses and the prophets, when the wicked should be destroyed from off the face of the earth. And at this time great was to be the reward of the righteous. This was the time so often foretold by the Saviour, when there should be 'weeping and gnashing of teeth.' 'There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, in the kingdom of God, and you yourselves thrust out.' See also, Mark xv, 61, 62. 'Again the high priest asked him, and said unto him, art thou the Christ, the son of the Blessed? And Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.'

But perhaps it will be said, that this must be in the world to come;—for surely no one in the city of Jerusalem could see Abraham, Isaac, and Jacob in the kingdom of God. Nor could mortal eyes see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. Then turn to Acts vii. 55, 56. '*But he, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right*

hand of God, and said, behold, I see the heavens opened, and the Son of man standing on the right hand of God.'

And when it can be *proved* that Almighty power could not open the eyes of the unbelieving Jews, to a view of these things, as they were beheld by Stephen, it will be time enough to consider objections of this kind. All the passages that speak of the time when there should be wailing, and gnashing of teeth, refer to the time when the eyes of the unbelieving Jews, should be opened to a view of what they had lost, by rejecting their Messiah. But then it was too late, the door was shut. When we come to the 23d verse of this 25th chapter of Matthew, the parable of the sheep and goats, begins, and continues to the end of the chapter; where, also, ends the discourse of the Saviour on the Mount of Olives.

This parable sets forth the blessedness which the disciples, and all such as ministered to their necessities, should enjoy at the coming of their Lord. For then were their sufferings to end, then were they to 'enter into the joy of their Lord.' Matthew x, 40, 42. 'He that receiveth you, receiveth me; and he that receiveth me, receiveth him that sent me. He that receiveth a prophet, in the name of a prophet, shall receive a prophet's reward; and he that receiveth a righteous man, in the name of a righteous man, shall receive a righteous man's reward. And whosoever shall give to drink unto one of these little ones a cup of cold *water* only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.' These words were spoken to his disciples, when the Saviour first sent them out to preach the gospel. So in the parable of the sheep and goats. 'Then shall the King say unto them on his right hand, come, ye blessed of my Father, *inherit the kingdom prepared for you from the foundation of the world: for I was an hungered and ye gave me meat: I was thirsty, and ye gave me drink: I was a stran-*

ger, and ye took me in: naked and ye clothed me: I was sick and ye visited me: I was in prison, and ye come unto me.' And when the righteous were represented as asking *when* they had done these things, they were told, 'In as much as ye have done it unto one of the least of these my brethren, ye have done it unto me.' The wicked were charged with not doing these things, and were told, that in as much as they had *not* done these things unto the brethren, they had not done it unto their Lord.

These words, certainly could not be applied to any but the people of that generation, who either *did*, or *did not* minister unto the necessities of Christ, or his brethren. For no people of any age before or since, ever had an opportunity of doing these things. 'And these shall go away into everlasting punishment: but the righteous into life eternal.' This is considered one of the strongest passages, perhaps the very strongest in the Bible, in proof of the doctrine of endless misery. It is contended that the punishment of the wicked can no more have an end, than the happiness of the righteous can have an end. If it could be proved that the punishment which the wicked were to go away into, was after the resurrection of the unjust, there would be much force in this argument. But this has never been, nor never can be done. For believers were to enter into life eternal at the coming of Christ in the glory of his Father, and the resurrection of the unjust was not to take place until afterward. Besides, it is not said in this passage, or any where else in the Bible, that there is to be any punishment in the immortal state. But the Jews, as a nation were to be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.' The covenant which God made with their fathers, when he led them out of Egypt, was broken;—they were no longer God's *holy people*. Their power was scattered, their renown *city, the perfection of beauty, the joy of the whole ea*

was razed to the ground, their beautiful temple destroyed, and not left one stone upon another, which was not thrown down, as was foretold unto them by the Saviour. Those of the Jews, which escaped the sword, famine or pestilence, were carried away captive, and dispersed among all the nations of the earth, never to be restored to their former estate, and so were visited with everlasting punishment. If this everlasting punishment was to be after the resurrection of the whole house of Israel, how could the following passages of Scripture, which speak of their deliverance, be fulfilled? Jeremiah xxx, 7. 'Alas! for that day is great, so that none is like it; it is the time of Jacob's trouble; *but he shall be saved out of it.*' The prophet here must have alluded to the time of the overthrow of Jerusalem by the Romans, for he says, 'The day is great, so that none is like it.' Speaking of the same time, Christ said, 'For then shall be great tribulation such as was not since the beginning of the world to this time, no, nor ever shall be.' The prophet Zephaniah, after speaking of this time of trouble says, 'For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent.— The lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love; he will joy over thee with singing.' If the unbelieving Jews, were to suffer endless misery in hell, as our orthodox people say, it is strange that there should be so much said in the Bible concerning their sufferings in this 'time of Jacob's trouble,' and not a word about their sufferings after death. When Christ was led to crucifixion, there followed a great company of people, and of women, which bewailed and lamented him. Thus *they commiserated his sufferings.* 'But Jesus turning to *them said, daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children.*' He then *pointed them to the time when their own sufferings, and*

that of their children should be much more intolerable than was his. Luke xix, 41—44. 'And when he was come near, he beheld the city [Jerusalem] and wept over it, saying, if thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee and compass thee around, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.' In such passages as these, we see that the Lord Jesus felt keenly for the miseries which were to fall upon Jerusalem; but he said nothing about their torment in hell, after their temporal sufferings should be over. This circumstance alone, is enough to put to flight the whole theory, which the wisdom of this world has invented, concerning everlasting punishment in the world to come. Again,—I have a question for such as believe that the unbelieving Jews were to go away into everlasting punishment *after* their resurrection from the dead. How could the promise of God to Abraham, be fulfilled if this be true? The promise to Abraham was, 'In thy seed [Christ] shall all the nations of the earth be blessed.' This blessing, certainly, was the resurrection. So the inspired writers understood it; and this was the ground of all their hope. The only ground which I ever knew a limitarian to take to get over this, was, that all receive temporal blessings from Christ. If this is what it means, then temporal blessings are all that is to be understood by the promise;—for it does not say that some shall be blessed with spiritual blessings, and others, only with temporal blessings. The apostle Paul, in his epistle to the Gallatians, calls the promise of God to Abraham the *GOSPEL*. 'And the scriptures foreseeing that God would justify the heathen through faith, preached before'

gospel unto Abraham, saying, in thee shall all nations be blessed.' If nothing but temporal blessings is to be understood by this promise, then the apostles, when they were commanded to go into all the world and preach the gospel, had nothing to do but to go into all the world, and inform the people that they had enjoyed, and should continue to enjoy, temporal blessings. But it was not for preaching such doctrine as this, that they suffered so much from the Orthodox of their day; but for 'preaching thro' Jesus, the resurrection of the dead.'

I have now done with the discourse of our Saviour to his disciples on the Mount of Olives, a short time before his crucifixion. It is true that I differ widely from theologians of our day, of any denomination. But this does not prove for certainty that my views are erroneous. I understand the scriptures, on the subject of the second coming of Christ, and the resurrection, to mean as they read. In this way, I find the whole Bible to be perfectly consistent. There is no other way that this subject can be consistently understood. Take it which way we will, either as the Orthodox or Universalists understand it, and there are difficulties which we cannot get over.— There is one, and only one, difficulty which has ever been presented to my view, and that is, it is thought to be impossible. But let us remember, that thus saith the Lord. 'Behold, I am the Lord the God of all flesh: is there any thing too hard for me? We should not doubt the word of God, because it appears to us impossible. I admit that we should exercise our reason in understanding the scriptures. But we should not lift our reason *above* the word of God. We should not presume to be 'wise above what is written.' Yet after all, 'Why should it be thought a thing incredible that God should raise the dead?' And why is it a thing incredible that the whole Hebrew family should have been gathered into the land of their fathers, at the end of the world? There is no

passage of scripture which says that all the dead, in all ages, and in all countries, shall be gathered together at one time. There are, doubtless, many prophecies written in the book of Revelation, from the 8th to the end of the 20th chapter, which, if they were *understood*, would be as intensely interesting to us at the present day, as the coming of Christ was to the Jews two thousand years ago. But they will never be understood, until the other scriptures are better understood than at present. We must lay aside human opinions and creeds, and learn to understand the Bible as it reads. It is thought, perhaps, by many, that the book of Revelation cannot be understood. And so it is considered a mark of presumption or folly to try to understand it. But I believe the time is coming when it *will be* understood; otherwise it never would have been written. So long as it is believed that all which is written in the new Testament concerning the coming of Christ, and the resurrection, is *yet future*, but little exertion will be likely to be made to try to understand the apocalypse. There is another thing, too, which would have a tendency to keep theologians in the dark, in regard to these things, which is, the *truth* would not be at all pleasing to them. I shall venture to consider some passages in the apocalypse, that speak of the second coming of Christ, and compare it with other Scriptures. Chapter 1st, verse 1—4. 'The Revelation of Jesus Christ, which God gave unto him, to show unto his servants, things which must shortly come to pass; and he sent and signified it by his angel unto his servant John: who bare record of the word of God, and the testimony of Jesus Christ, and of all things that he saw. 'Blessed is he that readeth, and they that hear the words of this prophecy, and keep these things which are written therein: for the time is at hand.' At the time when this was written, the things which John saw in his vision, and which he was *commanded to write to the seven churches of Asia,*

shortly to come to pass, the time was at hand. Verse 7: 'Behold he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him.*' The words 'every eye,' in this passage, I think, should not be taken in the extreme sense of the word;—because his coming in the clouds, could not be seen from all parts of the earth at one time, any more than his ascension could be seen by all at one time. But it should be understood with some latitude, as in Mark i, 5: 'And there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river Jordan, confessing their sins' We do not understand by this, that every individual in the whole country, Scribes, Pharisees, and all, were baptized, confessing their sins, but only, that great multitudes came to be baptized. And when we read that 'all kindreds of the earth shall wail because of him,' those must be excepted who loved his appearing and patiently waited for it;—knowing that then their tribulation should be ended; and that they should 'enter into the joy of their Lord.' The opinion of most people is, that all the dead shall be raised at the last trump, and that *then* every eye shall behold the Saviour coming in the clouds. But this cannot be correct, for none but the elect, the dead in Christ, were to be raised at his coming in the clouds. By turning to Zechariah xii, 10, we shall see that it was in *Jerusalem* that they were to see him whom they had pierced. And in *Jerusalem*, too, was to be mourning and bitterness. 'And I will pour out upon the house of David, and upon the inhabitants of *Jerusalem*, the spirit of grace and of supplication; and they shall look upon me whom they have pierced, and they shall mourn for him as one mourneth for his only son, and shall be in bitter-

*'And all the kindreds of the earth.' Dr. Adam Clark says, 'By this the Jewish people were most evidently intended.'

ness for him, as one that is in bitterness for his first born: In that day shall there be a great mourning in *Jerusalem*, &c. It was in *Jerusalem* that Christ was seen coming in the clouds, where the unbelieving Jews, out of all countries were gathered together. But suppose for a moment, the views of the Orthodox of our day to be correct, how would it sound, 'I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and supplication?' We never hear our Orthodox people say a word about those on the left hand, being visited with the spirit of grace and supplication! See also Daniel vii, 13—14. 'I saw in the night visions, and, behold, *one* like unto the Son of man came with the CLOUDS OF HEAVEN, and came to the Ancient of days and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom *that* which shall not be destroyed.' If all people, nations, and languages, shall serve Christ, where will his adversary, or his subjects be found? What is written to the seven churches of Asia, agrees with what is written in the epistles;—they are exhorted to be faithful until his coming, with the assurance that if they should endure unto the end, they would have their reward. In the 5th chapter, the prophet speaks of a book, sealed with seven seals. This sealed book, I understand by what follows, and particularly the 13th verse, to represent the state of the dead, which none but Christ who had the 'keys of hell and death,' could raise up. The 13th verse reads thus. 'And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessings, honor, glory, and power, be unto him that sitteth upon the throne, and unto the lamb forever and ever?' In the 6th chapter, the prophet describes what follow

on opening the seven seals, up to the time when the dead should be judged, and the righteous rewarded. This all agrees with the other scriptures, concerning the calamities that was to come upon the Jews, until the final overthrow of the nation. We will notice particularly what followed on opening the sixth seal. 'And I beheld when he had opened the sixth seal, and lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; and the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind: and the heavens departed as a scroll when it is rolled together; and every mountain and island were moved out of their place: And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every-bondman, and every freeman, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand?' By comparing what is here said, on opening the sixth seal, with what Christ said, concerning what should take place at his second coming, we shall be satisfied that it means the same thing. There was a great *earthquake*.' Christ said, Matthew xxiv, 7, 'There shall be famines and pestilencies, and *earthquakes*, in divers places.' 'And the sun became black as sackcloth of hair, and the moon became as blood; and the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind.' Christ said, 'Immediately after the tribulation of those days, shall the sun be darkened, and the moon shall not give her light, and the stars shall *fall from heaven*, and the powers of the heaven shall be *shaken*.' 'And the heavens departed as a scroll when it is rolled together.' Christ said, 'Heaven and earth shall

pass away.' 'And said to the mountains and rocks, fall on us, and hide us from the face of him that sitteth on the throne.' Christ said, Luke xxiii, 30. 'Then shall they begin to say to the mountains, fall on us; and to the hills, cover us.' And both, what Christ spoke, and what is here written in Revelation, was to be fulfilled at the end of the Jewish world, when the great day of wrath was come, according to the words of Christ; 'That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, all these things shall come upon this generation.' In the vii chapter, after the opening of the sixth seal, and before the opening of the seventh, the prophet goes on to speak of the four angels, standing on the four corners of the earth: having power to hurt the earth and the sea. By which is meant that power was given unto them, to bring the threatened calamities upon the Jews. And they were commanded not to do these things until the servants of God were sealed in their foreheads; according to the prophecy of Ezekiel. See Ezekiel, chapter 9. There were sealed an hundred and forty and four thousand;—twelve thousand for each of the twelve tribes of the children of Israel. These, the hundred and forty-four thousand, (possibly this might have been the exact number,) were they which came out of great tribulation, having washed their robes in the blood of the Lamb.—Verse 15—17. 'Therefore they are before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more: neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of waters: and

God shall wipe away all tears from thine eyes.' The viii chapter, begins with the opening of the seventh seal.' And when he had opened the seventh seal, there was silence in heaven about the space of half an hour. And I saw the seven angels which stood before God; and to them were given seven trumpets.' We will pass over the sounding of the first six trumpets, until we come to chapter xi, verse 15. 'And the seventh angel sounded: and there were great voices in heaven, saying, the kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever. And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God; saying we give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power and hast reigned. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldst destroy them which destroy the earth.' This time, when the dead were to be judged, and the servants of God rewarded; it appears to me was the same as in Matthew xvi, 27. 'For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works.' And the words which follow, show that the time was before some of his disciples should taste of death. 'Verily I say unto you, there be some standing here which shall not taste of death, till they see the Son of man coming in his kingdom.' In the tenth chapter, the prophet speaks of an angel that stood one foot upon the sea, and the other on the earth, and lifted up his hand toward heaven, and swore by him that liveth forever and ever, that there should be time no longer: Which I understand to mean that the time of the end.

should be no longer delayed. But this angel is not one of the seven, unto whom was given the seven trumpets.— If I rightly judge, there is nothing more, after the 11th chapter, which refers to the second coming, until we come to the 21st. In chapter xvi, verse 15, we read, ‘Behold I come as a thief.’ Although the language here seems to be borrowed from what Christ said about his coming as a thief, yet if we examine the connection, it cannot be understood to refer to that event. After John’s prophecy, which was to be before many peoples, and nations, and tongues and kings;—he begins again, chapter xxi, concerning that which should be fulfilled at the second coming of Christ. Verse 1. ‘And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away, and there was no more sea.’ This was to be fulfilled at the coming of Christ in the clouds of heaven, for he said, ‘Heaven and earth shall pass away.’ Agreeably with this, Peter, speaking of the time when heaven and earth should pass away, said, Nevertheless we according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.’ This new heaven and new earth which the righteous were looking for at the coming of their Lord, must be what John saw in his vision. See also, Gallations iv, 26, ‘But Jerusalem which is above is free which is the mother of us all.’ The 2d. verse speaks of this new Jerusalem. ‘And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.’ Verse 3d. ‘And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.’ Compare this with *Ezekiel xxxvii, 27.* ‘My tabernacle also shall be with them, yea, I will be their God, and they shall be my peo-

ple.' Remember this was to be after the whole house of Israel should be brought up out of their graves, into their own land, or new Jerusalem, where all should know the Lord, from the least to the greatest. The same glorious truth also is taught in Ezekiel xi, 19, 20. 'And I will give them one heart, and I will put a new spirit within you: and I will take the stony heart out of their flesh, and will give them an heart of flesh; that they may walk in my statutes, and keep mine ordinances, and do them: and they shall be my people, and I will be their God.' In such passages as these, where the new covenant is spoken of, or understood, there are no conditions:--but the language invariably is 'they *shall* be my people, and I *will* be their God.' Verse 4th. 'And God shall wipe away all tears from their eyes; and there shall no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.' This agrees with Isaiah xxv, 8. 'He will swallow up death in victory; and the Lord God will wipe away tears from off all faces.' And this passage in Isaiah is quoted by Paul, in connection with the doctrine of the resurrection. 'So when this corruptible shall have put on incorruptible and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.' Then was the devil, sin and death to be destroyed. It is a contradiction in terms to talk of a sinful immortality. We sometimes hear preachers speak of the 'finally impenitent,' being immortalized in sin. But it is equally as absurd as it would be to say, they will be purified in corruption. Verse 7. 'He that overcometh shall inherit all things; and I will be his God, and he shall be my son.' This is to be understood as having the same meaning as the words of Christ. 'He that shall endure unto the end, the same shall be saved.' They were to be recompensed at the resurrection of the just,

—they would be accounted worthy to stand before the Son of man. While the fearful and unbelieving, murderers, liars &c, were to be rejected, and have their part in the lake of fire and brimstone. After this, the prophet goes on to give a description of the holy city, new Jerusalem, which he saw in his vision. What is written in the last chapter proves beyond a doubt, that the second coming of Christ, was then near at hand. 'And he said unto me, these sayings are faithful and true; and the Lord God of the holy prophets sent his angel to shew unto his servants the things which must *shortly be done*. Behold *I come quickly*. 'And he saith unto me, seal not the sayings of the prophecy of this book: *for the time is at hand*.' '*Behold I come quickly*; and my reward is with me, to give every man according as his work shall be.' 'He that testifieth these things saith, *surely I come quickly*; Amen.'" After reading all this, can any one suppose that the things of which the prophet spoke, have not yet been fulfilled? If so long a space of time as eighteen hundred years, was to pass away before the coming of the Lord, would it be said, behold, I come quickly, the time is at hand? The apostle Paul, in his second epistle to Timothy, said, 'For I am now ready to be offered, and the time of my departure is at hand' What would be thought of any one, who, on reading this, should say, that Paul's meaning was, that the time of his departure would be at some vastly future time, between eighteen hundred, and ten thousand years? And yet I do not see as this would be much more absurd, than it is to contend that the second coming of Christ, is not yet past. It appears to me that in the second chapter of Revelation, Verse 10, we may learn satisfactorily about how long the apocalypse was written, before the coming of Christ. 'Fear none of those things which thou shalt suffer: behold the devil shall cast some of you into prison, that ye may be tried: and ye shall

have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life.' These ten days I think should be understood to mean ten years;—according to Ezekiel, chapter 4th. They were to have tribulation ten years, then was Christ to come and receive them unto himself, and their tribulation was to be ended.—'Verily, verily, I say unto you, that ye shall weep and lament, but the world shall rejoice and ye shall be sorrowful, but your sorrow shall be turned into joy. And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.' There can be no doubt but that the book of Revelation was written before John's gospel was written. But that John wrote his gospel after the destruction of Jerusalem, as some think was the case, I cannot believe. I was some surprised of late, at seeing an article from the pen of a very able writer, who was requested to give an explanation upon Matthew xxv, 41, where it reads as follows: "Then shall they say unto them on the left hand, depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." From the writer's reply, giving an explanation of this passage, I make the following extract.

"Whatever, therefore, the particular text our friend has called our attention to, may or may not mean, *one thing is certain*, and that is, that the event mentioned in it was to take place *when* the Son of man should come and that he was to come within the lifetime of some who then heard him speak, viz :—'immediately after' the signs preceding the destruction of Jerusalem, which took place in a few years afterwards, even before John wrote his Gospel, and which circumstance will account for the fact that he has said nothing about any of those predictions, for the reason that they had already been fulfilled, and was past events."

In this paraphrase, the writer asserts that the coming of the Son of man, took place before John wrote his gospel. If this can be *proved*, I admit that my views on the second coming are erroneous altogether. But before we take all this for granted, ought we not to have some evidence, more than this writer has given. Is it true that John said nothing about the second coming of the Son of man? It cannot be necessary to go over the whole of John's gospel to show that he spoke of the coming of his Lord. This one passage is sufficient. John xiv, 3. 'And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, *there* may ye be also.' This certainly must mean his second coming, for as Mr. Whittemore very justly observes, 'In all his ministry, he [Christ] never spoke of any other coming but that which took place at the destruction of Jerusalem.' Could it be that the Son of man received the other disciples unto himself, and left John to write his gospel afterward. I contend that John *did not die at all*.— But at the moment when the other disciples were raised up at the last day, John was changed to immortality, and so all were received by Christ unto himself together.— When Christ signified to Peter, by what death he should glorify God, Peter, turning about and seeing John, said, 'Lord, and what shall this man do? Jesus said unto him, if I will that he tarry till I come, what *is that* to thee? follow thou me. Then went this saying abroad among the brethren, that that disciple should not die.' Now if the Lord at his second coming, was to receive his disciples unto himself, it was natural for the brethren to suppose that if John should tarry until that time, he would not die. For they could not be ignorant of the fact which Paul spoke of afterwards, that the living should be 'changed, in a moment, in the twinkling of an eye.' Jesus had before, said unto his disciples, Matthew xvi, 28, 'Verily

I say unto you, there be some standing here which shall not taste of death, till they see the Son of man coming in his kingdom.' Some of them too, had heard him say, speaking of the resurrection at the last day, '**Whosoever liveth and believeth in me shall never die.'** I think there can be little doubt but that Peter mistrusted that John was the one that was to live until the coming of the Lord in his kingdom, and wishing to be satisfied, he ventured to put this question to his Lord.

When the Saviour was speaking to his disciples concerning the tribulations which should come upon the Jews, he said unto them, '**Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.** I suppose it may be taken for granted that the disciples were all dead before the second coming of their Lord, excepting John. Certain it is that Peter was dead, for Christ signified to him by what death he should glorify God, and intimated that John should tarry until he should come. Christ also said unto his disciples, Matthew xix, 28, '**Verily I say unto you, that ye which have followed me, in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.**' Now the time that he was to sit in the throne of his glory, was before the generation then living should pass away; as the writer of the article which I am now considering will admit. See Matthew xxv. 31. '**When the Son of man shall come in his glory, and all the holy angels with him, Then shall he sit upon the throne of his glory.**' According to this writer's own showing, this 'must have taken place a few years afterwards.' Here a very important question is to be considered. **Did they sit upon twelve thrones, judging the twelve tribes of Israel, before they were raised from the**

dead? No one, it seems to me, can pretend that they did. And will it do to say, that all but John were raised from the dead, and that all sat on thrones, while John remained in this mortal state? It is true that John does not dwell so much upon the events connected with the destruction of Jerusalem—the signs—the coming of Christ in the clouds, &c., as does Matthew, Mark and Luke. But I think this does not prove that these were then past events. He had undoubtedly seen the other three Gospels, and it was unnecessary that *he* should repeat all which the other three had written. ‘In the mouth of two or three witnesses, every word shall be established.’ But he relates many things, and some of them very *important* ones, which the other three had omitted. Suppose, for a moment, that John’s gospel was written after the destruction of Jerusalem; how shall we account for what is written in chapter v, 2? ‘Now there is at Jerusalem by the sheep market, a pool, which is called in the Hebrew tongue, Bethesda, having five porches.’—Had the city of Jerusalem, and the temple been destroyed, before this was written, would he not, instead of saying *there is*, have said, *there was* at Jerusalem? If we were to speak now of Jerusalem, we should not say ‘*there is* a temple’ there. If I have dwelt longer upon this particular subject than is necessary, it is because I deem it of the utmost importance that it should be clearly understood.

In regard to what is written in the Revelations, which was to be fulfilled after the end of the Jewish world, I shall offer a few thoughts, claiming no more deference than what is due to any other man, fallible like myself. The prophecies contained in this book, do not seem to be written in the order in which they were to be fulfilled, but in the order in which the writer saw them in his vision. Prophecies which were soon to be fulfilled, and others, the fulfillment of which was very far off, were

to be interspersed, from the beginning of the 8th, to the end of the 11th chapter. What is written in chapter ix, 17—19, it is generally supposed has allusion to the use of fire-arms, which was not invented till many centuries after this prophesy was written. 'And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone: and the heads of the horses were as the heads of lions: out of their mouths issued fire and smoke and brimstone. By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths. For their power is in their mouth, [muzzle] and in their tails: [breach where the charge is lodged] for their tails were like unto serpents, and had heads, [balls or shot] and with them they do hurt.' Again in chapter xvi, verse 21. 'And there fell upon men a great hail out of heaven, every stone about the weight of a talent.' Dr. Clark, in his remarks on this passage, hints that this great hail, about the weight of a talent, may have reference to "*cannon balls and bombs.*" For my part, I think this was a happy thought in the Dr. and I have but little doubt that he hit the true sense. There is a passage in Ezekiel xxxviii, 22, which is very much like this, and like this, seems to allude to the use of fire-arms. It reads thus. 'And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and *hailstones, fire and brimstone.*' The prophecies in the 38th, and part of the 39th chapters of Ezekiel, seem to refer to the Gentiles, and for aught that can be seen, are as likely to relate to things yet future, as to any former age of the world. The names *Gog, Magog, Meshech, Tubal, Gomer, Togarmah, &c.,* show that this prophesy relates to the Gentiles; for by turning to the 10th chapter of Genesis, we see that all these names are found among the descendants of Japheth.

and the Hebrews descended from Shem. Rev. x, 9—11. And I went unto the angel, and said unto him, give me the little book. And he said unto me, take it, and eat it up; and it shall be in thy belly bitter, but it shall be in thy mouth sweet as honey. And I took the little book out of the angel's hand, and eat it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter. And he said unto me, thou must prophesy again before many peoples, and nations, and tongues, and kings.' This agrees very strikingly with Ezekiel xi, 1—3. 'Moreover, he said unto me, Son of man, eat that thou findest: eat this roll, and go speak unto the house of Israel. So I opened my mouth, and he caused me to eat that roll. And he said unto me, Son of man, cause thy belly to eat and fill thy bowels with this roll that I give thee. Then did I eat it; and it was in my mouth as honey for sweetness.' Any one who pays strict attention to the style of all the prophets, cannot fail to notice that John resembles Ezekiel more than any other of the old prophets. But John was commanded to prophesy before many peoples, and nations, and tongues, and kings. While Ezekiel, and all the old prophets, with the exception of Jonah, were commanded to prophesy to the house of Israel. Jonah was sent to prophesy to the people of Ninevah, merely to inform them that their city would be destroyed, that they might repent, humble themselves before God, and to avert the calamity. All the other prophets were sent to the house of Israel, and what they wrote chiefly concerned the house of Israel, or at least, it was to the house of Israel only, unto whom were 'committed the oracles of God.' When John wrote his prophesy, the Jewish dispensation was about to be closed, the spiritual reign of the Messiah was about to commence, under the new and better covenant, where all should know the Lord from the least to the greatest, where all the types and shadows of heavenly things were to be d

away. And John was the only one of the apostles who was commanded to write any prophesy to any people. I am aware that this will be denied, for it is believed that Paul wrote new prophecies in his epistles, concerning the resurrection, and the change of the living, then to take place. Paul, speaking of the resurrection in the 4th chapter of 1st Thess., speaks of the living being caught up to meet the Lord in the air. Upon this, Dr. Adam Clark says, 'He [Paul] makes a new discovery, that the *last generation* should not die at all, but be changed in a moment to immortals.' And when the apostle says; 'For this we say unto you by the word of the Lord,' the Dr. understands him to mean, 'This I have by *express revelation*, from the Lord.' But never, since the world was made, was a man more mistaken than the Dr. is in all this; for when the apostle says, 'For this we say unto you by the word of the Lord,' he alludes to the words of Christ to his disciples on the Mount of Olives, as I think I have abundantly shown in the course of this work.

This new prophesy before many peoples, and nations, and tongues, and kings, is to us at the present day, as much as to any other people, and it is all important that we understand it, if by any means we can get any light upon it.

If we would search for the truth upon this important subject, we must not be too sensitive about applying such things to ourselves, as belong to us, and such as we deserve. We are naturally too much like the ancient Jews, who, when guilty of the greatest wickedness, teaching for hire, and divining for money, yet would they lean upon the Lord, and say, 'is not the Lord among us? none evil can come upon us.' Revelation xiii, 1-10.—
"And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the

name of blasphemy. And the beast which I saw was like unto a leopard, and his feet were as *the feet* of a bear, and his mouth as the mouth of a lion; and the dragon gave him his power, and his seat, and great authority.— And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast. And they worshipped the dragon, which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him? And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months. And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven. And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world. If any man have an ear, let him hear. He that leadeth into captivity shall go into captivity; he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints.”

The protestants of our day, believe this beast to be the Roman Catholic system of religion, and the Catholics, by way of retort, charge it upon the protestants. As far as I am acquainted with the two systems, I see but little to choose between them. The spirit which reigns in both, may well be compared to a cruel, and blood-thirsty beast. I have no doubt, however, but it was the Papal Church which was intended by a beast coming up out of the sea, having seven heads and ten horns. It seems to agree better with what we read in the 17th chapter where *I think it is very certain the Romish church is intended. It also came up before the other beast with two horns, b*

which last beast, I believe the protestant church was intended. We will now notice what is said concerning the beast with two horns, by which I think it is quite as certain the protestant church is intended, as that the Romish church is intended by the first beast.

Rev. 11—17. "And I beheld another beast coming up out of the earth ; and he had two horns like a lamb, and he spake as a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth, and them which dwell therein, to worship the first beast, whose deadly wound was healed. And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast ; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. And he caused all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads : And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.

'And he had two horns like a lamb, and he spake as a dragon.' These two horns very well represent the Calvinists and arminions, the two great branches into which the protestant church is divided. They both appear like a lamb, but they speak as a dragon.

'And he exerciseth all the power of the first beast before him.' Cannot this be truly said of the protestant church ? The catholics never did any thing worse than to burn people alive for refusing to worship the beast, and the protestants have done the same.

'And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth, by the means of those miracles which he had power to do in the sight of the beast.'

It appears to me that something very much like this, has been going on in this country, since the protracted meeting system has been put in motion. If the stories of the managers are to be believed, they are doing 'great wonders,' all through the country, 'by the means of those miracles which they have power to do in the sight of the beast.' It is not to be supposed that the meaning of this passage is, that they should really perform miracles, as the apostles did, but only that they would make it appear so. They were to deceive them that dwell on the earth. Do we not hear people constantly boast of what the Lord is doing by them, conveying the idea that the Holy Spirit is doing wonders by them, as by the apostles anciently? By this they deceive the people, for if all this were true, it would be no less a miracle, than to heal the sick, or raise the dead. Nothing which has ever been practised by the catholics, has been more severely reprehended by the protestants, than exacting money of the people for praying their friends out of purgatory. And yet they practise what amounts to the same thing themselves! They make it a point, openly to call on all who can be made to yield to their machinations, to present themselves before them for prayers; when they will commence praying in a loud, boisterous manner, that the Lord would keep them *out* of hell, which is about the same as to pray that they might be delivered *from* hell or purgatory. And if the sum of money is not particularly named, it is easy to see through it all, for this is their *trade*, and by it they have their wealth. In such scenes *the still small voice of truth and reason, is lost, or unheard, amidst the roar of the fire, the earthquake, & the whirlwind.*

'And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand or in their foreheads, and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.'

We see something of this in the treatment which we receive at the hands of christian professors, particularly if any one ventures to leave their societies after having joined them.

I do not deny that many, perhaps most people who are duped by religious managers, are well meaning people. The prophesy does not say that they will knowingly blaspheme God, but that they would be deceived. The religion of this world every where, in all ages, and in all countries, is the same, it is the spirit of a ravenous beast, cunning, deceitful, and revengeful. The same spirit which moved people to take each others lives in past ages, moves them to preach the cruel doctrine of endless torment at the present day. And until this doctrine is banished from the world, the condition of the people will not be much the better for all the preaching there is in it.

The following extract from the address of Mr. Pitt, *Earl of Chatham*, to the people of England, is full of sober truth, and is peculiarly appropriate to our present subject.

"Whoever takes a view of the world, will find that what the greatest part of mankind have agreed to call religion has been only some outward exercise, esteemed sufficient to work a reconciliation with God. It has moved them to build temples, slay victims, to fast and feast, to petition and thank, to laugh and cry, to sing and sigh by turns; but it has not yet been found sufficient to induce them to break off an error, to make restitution of ill gotten wealth, or to bring the passions and appetites to a reasonable subjection.

Differ as much as they may in opinion concerning what they ought to believe; or after what manner they are to serve God as they call it, yet they all agree in gratifying their appetites. The same passion reigns eternally in all ages, Jew and Mehometan, the Christian and Pagan, the Tartar and Indian, all kinds of men who differ in almost every thing else, universally agree with regard to their passions; if there be any difference among them it is this, that the more superstitious, they are always the more vicious, and the more they believe the less they practice. This is a melancholy consideration to a good mind; it is a truth, and certainly above all things, worth our while to enquire into. We will therefore, probe the wound, and search to the bottom; we will lay the axe to the root of the tree; and show you the true reason why men go on sinning and repenting and sinning again through the whole course of their lives; and the reason is, because they have been taught, most wickedly taught, that religion and virtue are two things absolutely distinct; that the deficiency of the one might be supplied by the sufficiency of the other; and that what you want in virtue, you must make up in religion. But this religion, so dishonorable to God, and so pernicious to men, is worse than Atheism, for Atheism, though it takes away one great motive to support virtue in distress, yet it furnishes no man with arguments to be vicious; but superstition or what the world means by religion, is the greatest possible encouragement to vice by setting up something as religion which shall atone or commute for the want of virtue."

It is too true, that 'the same passion reigns in all countries and in all ages, Jew and Mahometan, the Christian and pagan, the Tartar and the Indian.' All which goes by the name of religion now, is the same in all countries, and has been, ever since the name Christian has been

fashionable. The spirit of Christianity is nearly lost ;— but very little is left but the name.

But this state of things, is not *always*, and I think not a great while longer, to continue. Rev xiv, 6, 7. 'And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.' This prophesy has not, as I believe, been yet fulfilled. It could not be the gospel which was preached by the apostles, which is here meant, for there would be no propriety in prophesying concerning an event which was then past. And I am certain as I am of any thing, that the gospel of 'God our Saviour,' has never been preached in its purity since it was preached by the apostles.

The promise of God to Abraham, that in Christ should all nations be blessed, is called the gospel. And all limitarians not only do not preach this gospel, but charge the only people who do preach it, with preaching the doctrine of the serpent. Undoubtedly the sentiments preached by Universalists, approximate much nearer the gospel, than the doctrine of other sects. But I have no doubt but when this prophesy is fulfilled, the gospel will be preached with divine power, unmixed with error.

When the gospel was preached by Jesus and the apostles, great and important events followed in rapid succession. So we may judge by what follows the passage under consideration, will be the case when it is preached on the earth again. Babylon that great city, which has so long ruled over the nations of the earth, shall fall like a mill stone in the sea, to be found no more.

Then will be seen who it is that trusts in a "refuge of

lies." The mark in the forehead, or in the right hand, will avail us nothing; all will be judged according to their works. High sounding professions, and long prayers, while the heart is full of wickedness and deceit, will be of as little avail, as it was to the unbelieving Jews when the time was come that there should be weeping and gnashing of teeth.

Concerning what we read in the 20th chapter of Rev., about the devil being bound a thousand years, I see no reason why it should not be understood to mean that there will be a thousand years of peace, and rest in this world. Some understand it to mean the same as in the 11th chapter of Isaiah; but this cannot be, for after the thousand years have expired, satan shall be loosed out of his prison. Many suppose that it will commence at the expiration of six thousand years from the creation, corresponding with the seven days of the week. This appears to me to be a very reasonable conjecture, though I could never find any thing in the Bible that proves it.— 'And I saw thrones, and they that sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished, this is the first resurrection.' This proves, if words prove any thing, that some will be raised at the commencement of this thousand years, to reign with Christ, until the thousand years are finished; and that the rest of the dead will not be raised till after that time. Whether there are any on earth at the present day *which will have part in the first resurrection, we do not know. If there are any, they are not the ones who we*

ship the beast, and have received his mark in their forehead, or in their hands.

Reader,—think on these things. Search the scriptures to know God's will concerning us;—follow the dictates of your conscience through life in all your relations with your fellow man, and your reward will not be small.

'Call no man master on earth,' though he be your preacher, the pastor of the church to which you belong; even if to save you the trouble of reading and thinking for yourself, he should kindly volunteer to take your understanding and your conscience, into his own hands for safe keeping, demanding nothing in return but your money, and your obsequiousness in all things through the short journey of your life, to his will and dictation.

THE END.

9-10, 20, 27, 41,



~~MAY 19 1997~~

SEPT
~~JUL 18 1997~~



Acme
Bookbinding Co., Inc.
100 Cambridge St.
Charlestown, MA 02129

3 2044 038 340 352

1	2	3	4	5	6	7	8	9
CURRIER, Ephraim							Call Number	
AUTHOR							BT	
The second coming of							885	
TITLE							.C8	
Christ								

